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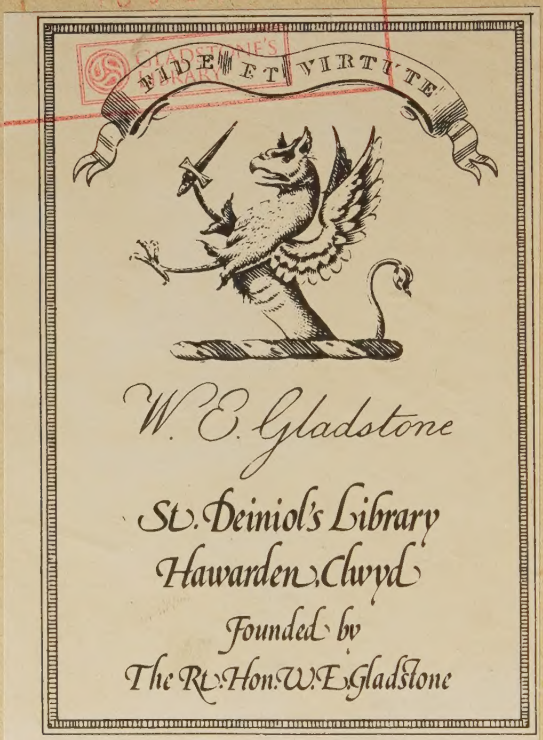

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A COMMENTARY ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS

By the Rev.
ALFRED PLUMMER, D.D.

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A COMMENTARY ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS

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INTRODUCTION

I. PHILIPPI

THE passage of the Gospel from Eastern to Western civilization is an event of the highest importance and interest in the history of the Christian Church. With the exception of the extension of the offer of salvation from Jews to Gentiles, there is hardly anything of greater importance in the progress of Apostolic Christianity. It was an advance from a world in which the best elements of civilization were to be found in Judaism, to a world in which the best elements were centred in the art and literature of Greece, and in the military and political organization of Rome. Divine religion was seeking friendship with human philosophy and human law.

It did not come uninvited. Macedonia, half Greek and half Roman, took the initiative under special guidance from heaven. The Spirit intimated that St. Paul, Silas and Timothy were not to preach the word in Asia, Mysia, or Bithynia : and, when Troas was reached and Luke had joined them, a man of Macedonia appeared to the Apostle with the urgent appeal, ' Come over into Macedonia and help us ' (Acts xvi. 6 ff.). Possibly the first ship that was available after this summons reached him was one that was bound for Neapolis (*Kavalla*), the port of Philippi, about nine or ten miles from it, and separated from it by a ridge which was then called Symbolum, and is about 1600 feet above the sea. More probably St. Paul saw the great advantages of starting from such a centre as Philippi, and chose his ship accordingly.

Philippi was founded by Philip of Macedon, father of the great Alexander. Its original name was Crenides (κρηνίδες), from the numerous streams which feed the Gangites or Gangas, the river beside which Lydia and her companions worshipped. B.C. 168 Macedonia was conquered by the Romans, who divided the country into four districts, which were kept rigidly distinct, on the principle of *Divide et impera*. Philippi was in the first of these four districts, which had Amphipolis as its capital. B.C. 149 a different policy was adopted. The whole of Macedonia was united with Epirus to form the Roman Province of Macedonia, with Thessalonica as its capital. But the changes of greatest interest to the Christian historian came a century later. B.C. 42, Roman Imperialism, as represented by Octavian, the future Augustus, and Mark Antony, triumphed over the Roman Republic, as represented by Brutus and Cassius, in the plain between the mountain ranges of Pangaeus and Haemus close to the walls of Philippi. The conquerors refounded the city, placing some of their victorious soldiers there as citizens. After Octavian's victory over Antony and Cleopatra, 2nd Sept. B.C. 31, the city was once more refounded by the victor, and the Roman population was considerably augmented by defeated soldiers from the forces of Antony. It was now a Roman colony with the *Jus Italicum*, which freed it from the tribute usually paid by conquered states to Rome. Thus its inhabitants had all the rights and privileges of Romans, and like other Roman colonies, it became a miniature Rome. The Macedonian inhabitants seem to have become completely Romanized, rejoicing in imitating Rome, and resenting changes which were not Roman (Acts xvi. 21). Their magistrates were called *duumviri*, and were attended by *lictors*, who carried *fasces*. The colonial *duumviri* sometimes assumed the title of ' praetors,' and seem to have done so at Philippi, for St. Luke calls them στρατηγοί; but he leaves us in doubt as to whether these στρατηγοί were the same as the ἄρχοντες before whom the missionaries were first taken by the infuriated mob. His Book of Acts is mainly the

history of the passage of the Gospel from Jerusalem to Rome, and he takes pleasure in thinking of Philippi as a leading Roman city at the opening of the new Christian campaign. The story is of a march from a little modern Rome to the great ancient original.*

At the present time there are two, if not three, sites to be noted at Philippi. The modern village, *Felibedjik* (Little Philippi, to distinguish it from Philippopoli in Bulgaria) is some distance from the very considerable ruins of the city founded by Augustus ; and it is doubtful whether these ruins occupy the site of the city founded by Philip. Appian says that Philip's city was on a hill,† whereas the ruins of the city which became so dear to St. Paul are in the plain near the river.

There had been two reasons for the position and prosperity of the original Philippi ; the proximity of gold-mines and the fertility of the plain. The mines were exhausted long before St. Paul's time, and the fertility of the neighbourhood, if he knew of it, was not one of the things which attracted him. That the inhabitants were, like himself, Roman citizens was no doubt one of the reasons why he selected it as the first centre for the new mission to Western civilization. Another advantage was that the great *Via Egnatia*, the main high-road between East and West, passed through Philippi, dividing the city into its two main portions. A third point of importance was that there was a Jewish settlement there ; and it was a general principle with the earliest Christian missionaries that the Gospel must be preached first to the Jews (Acts xiii. 46, 47 ; xviii. 6 ; xxviii. 28).

The Jewish settlement was so small that it did not possess

* The reading in Acts xvi. 12 is very uncertain. Hort's conjectural suggestion of Πιερίδος for μερίδος has met with very little approval. Whichever reading we adopt, the meaning of πρώτη remains doubtful ; and Blass would change πρώτη to πρώτης. Perhaps ' a city of the first rank,' ' no mean city,' is St. Luke's meaning.

† *Civil Wars*, IV. xiii. 15.

a synagogue, but only a 'place of prayer' (προσευχή), on the bank of the river Gangites; and here on the Sabbath the four missionaries began their labours.* The worshippers whom they met seem to have been chiefly Gentile women, who, without becoming proselytes, adopted Jewish principles and attended Jewish worship. At any rate the first convert, Lydia, was such a person, and her house became the home of the infant Philippian Church. It was among 'God-fearers,' or "honorary members" of Judaism, that St. Paul found some of his best material in missionary work, and the Jews hated him the more for his success in wresting these "honorary members" from them.

That 'Lydia' is not an ordinary proper name, but a nickname bestowed upon her because she was a Lydian from Thyatira in Lydia, is possible, and Ramsay regards it as "practically certain." But ὀνόματι elsewhere indicates actual proper names (Acts v. 1, 34, viii. 9, ix. 10, 11, 12, 33, 36, x. 1, etc.), whereas ὁ ἐπικαλούμενος or ὁ ἐπικληθείς is used to introduce names that have been substituted for the proper name or added to it (Acts iv. 36, x. 18, xi. 13, xii. 12, 25, xv. 22); and Horace shows us that Lydia was a name borne by women who were not Lydians (*Odes* I. viii. 1, III. ix. 6). The Lydian hypothesis is not generally adopted. That Lydia is to be identified with either Euodia or Syntyche is pure conjecture (see on iv. 2). It need not surprise us that she receives no special message and is not mentioned in the Epistle. No greetings to individuals are sent; and she may have died or have left Philippi before the Epistle was written.

The girl who was possessed by a spirit of divination (lit. 'a spirit, Pytho') was probably a slave, and she may have been connected with the oracle of the Thracian Dionysus on the adjoining range of Haemus. That she was exploited by a

* The reading is again very uncertain. We cannot be sure that worship was *regularly* held here, or that there was a building in which to hold it. Probably open-air services took place every Sabbath and other Jewish holy day. Jews like to have their places of worship near water with a view to ceremonial purifications.

company, to get money for them by uttering oracles and telling fortunes,* is mere hypothesis. 'Her masters' (*οἱ κύριοι αὐτῆς*) may mean her 'master and mistress,' or a family of brothers and sisters whom she served. Papyri illustrate this use of *οἱ κύριοι*. She seems to have believed in her own inspiration, and she certainly believed in the inspiration of the missionaries. They, like herself, were 'slaves of the Most High God,' and they delivered a message from Him. But just as our Lord refused the aid of demons when they declared Him to be the Messiah, so His Apostle refused the aid of this spirit of divination, when it declared him and his colleagues to be ministers of salvation. Like his Master, he commanded the unclean spirit to come out. The severe beating and subsequent imprisonment of Paul and Silas, which was the result, is alluded to i. 30. How Timothy and Luke escaped outrage we do not know. If there was any evidence that Luke was a Philippian, this might account for his escape. Why did not Paul and Silas avoid it by declaring themselves at once to be Roman citizens, as they did the next day? Possibly they did utter a protest, but in the uproar the *duumviri* did not hear it. It is also possible that on this occasion they readily accepted the fellowship of Christ's sufferings (iii. 10), and were unwilling to deprive themselves of the opportunity of sharing persecution with Him. Cf. 2 Cor. xi. 25. In either case the conduct of the magistrates at Philippi was in marked contrast to that of almost all Roman officials elsewhere. Whether magistrates or military officers, they usually protected the Apostle from persecution, and treated him with kindness. These Philippian officials, first bullying and then cringing, had probably had no training in the grand traditions of Roman justice.

The gaoler probably believed that the earthquake was the result of the prayers which Paul and Silas had been chanting

* "She belonged to some *masters*, possibly a corporation of priests, who made a good business out of her fortune-telling" (Rackham). "Hired by Philippian citizens" (Smith, *D.B.* art. 'Philippi').

during the night.* This convinced him that they had a Divine commission, just as the substance of their preaching had convinced the oracle-giving slave-girl of the reality of their inspiration. Both saw in them ministers of salvation (Acts xvi. 17, 30). Lydia, the slave-girl, and the gaoler, all of them Gentiles, give us three very different examples of the population of Philippi, and therefore of the very different elements with which the missionaries had to deal in this virgin missionary soil. Lydia and the gaoler show the early spread of the Gospel to whole households. We are tempted to see in these three converts types which respectively represent Jewish, Greek, and Roman civilization. But Lydia was not a Jewess, though she was powerfully attracted by the Jewish religion. That the slave-girl was a Greek, and the gaoler a Roman, is not improbable, but cannot be proved.

The ' we '-section in Acts which began suddenly at Troas (xvi. 10) comes suddenly to an end with the departure of Paul and Silas from Philippi (xvi. 17–40), showing that Luke did not leave Philippi with them. The fact that the duumvirs came to the prison, and personally apologized for their conduct on the previous day, would tell in favour of the work of the missionaries, and would gain respect for Luke and any who worked with him.

Some five years later St. Paul was again in Macedonia, and doubtless at Philippi (Acts xx. 1). The next year he was certainly at Philippi (xx. 5, 6), where the ' we '-sections begin again. Some five or six years later this Epistle was written. In it there is no direct allusion to intermediate visits ; but the general tone of interest, intimacy, and affection is in harmony with such facts, and it is possible that ' many times used to tell ' (iii. 18) refers to what was said at a second or third visit.

Ignatius passed through Philippi on his way to be martyred at Rome, and a little later Polycarp wrote to the

* Προσευχόμενοι ὕμνουν may refer to liturgical usage ; but ὑμνοῦν may mean no more than repetition. So often in Plato ; cf. Soph. *Ajax*, 292.

Philippians a letter in which he alludes to our Epistle, and possibly to more than one, from the Apostle to the Philippians. After that our knowledge of the Philippian Church is almost a blank. "Born into the world with the brightest promise, the Church of Philippi has lived without a history and perished without a memorial" (Lightfoot).

II. AUTHENTICITY AND INTEGRITY

The *genuineness* of the Epistle to the Philippians is now so generally admitted even by scholars who are hypercritical in other directions, that one might be justified in assuming it without discussion as certain. Answering objections is slaying the slain, a process which is all the more superfluous, because in some cases it is an objector who convincingly replies to the arguments which a previous assailant of the Epistle has used. Thus Holsten demolishes the criticisms of Baur, only to have his own criticisms similarly treated by later writers. Schürer regards them as more like slips of the pen than serious arguments, and Paul Ewald pulverizes them in detail. Sometimes the words of the letter are misinterpreted, in order to make out a case against it; sometimes historical situations are invented, in order to show that the letter must have been written after the death of the Apostle. Arguments are used which "are really so weak, that we can hardly believe that the objector could have attached any importance to them himself" (Bleek). "The objections raised by a few hypercritics are not worthy of serious refutation" (P. Schaff).

The *internal evidence* is of the strongest. It would be difficult to point to any four consecutive chapters in the N.T. as more intensely Pauline. "The tone is Pauline beyond the possibility of imitation" (Jülicher); and it is so in so many different ways. Assuming, however, that any primitive writer was capable of imitating thus minutely the Apostle's mental and moral characteristics, it is impossible to find any adequate motive for such a

forgery. *Non cuivis Paulinum pectus effingere*, says Bengel; and if so consummate an artist had existed, would he have produced such a simple, affectionate, grateful, and undogmatic letter as this?

The *external evidence* is hardly less conclusive. There is little doubt that Clement of Rome (A.D. 95) knew this Epistle. No one passage in his letter can be called a quotation; but the cumulative effect of the various expressions which may be echoes of Philippians is almost stringent; so many resemblances can hardly be accidental. Ignatius seems to have known it. Polycarp certainly did. From A.D. 175 onwards testimonies to it become abundant.

Among foreign scholars of high rank the following accept it as genuine; Bleek, B. Brückner, W. Brückner, Clemen, De Wette, Ernesti, P. Ewald, Godet, Grimm, Harnack, E. Haupt, Hilgenfeld, Holtzmann, Jülicher, Klöpper, Lipsius, Lueken, Lünemann, Mangold, Pfleiderer, Renan, Resch, Reuss, Sabatier, Schenkel, P. W. Schmidt, Schürer, B. Weiss, Zahn.*

The same may be said with regard to its *integrity*. It was probably not all dictated at one sitting; and at iii. 1 there may have been some disturbing interruption. But that we really have two letters joined together at this point, either of which may have been written first, is an hypothesis which solves no difficulties, and which has little evidence to support it; for the possibility that St. Paul wrote more than one letter to the Philippians is no evidence that in this Epistle we have two letters dovetailed. Yet this gratuitous suggestion is better than the wild theory that fragments of two genuine letters lie scattered about through all four chapters. There is no reasonable doubt that all four chapters were written as parts of one and the same letter, and in the order in which we have them.

* "The attempts made during the nineteenth century to disprove the Pauline authorship now possess merely an historic interest" (Moffat). See also C. R. Gregory, *Canon and Text of N.T.* pp. 205 f., and R. J. Knowling, *Testimony of St. Paul to Christ*, pp. iii f.

III. PLACE AND DATE

Here again we are on firm ground. Almost every indication in the letter itself points to one place only, viz. *Rome*. The hypothesis suggested by some modern critics, that it was written during the imprisonment at *Caesarea*, will not bear investigation. In i. 13 and iv. 22 we have what almost amounts to proof in favour of Rome, and what the Apostle tells us about his own surroundings harmonizes with this. His hope of being released and coming soon to visit Philippi (i. 25, ii. 24) is fatal to the view of Caesarea. Cessation of the imprisonment at Caesarea would mean transfer to Rome.

But during the last few years some scholars, including B. W. Bacon, Deissmann, and Kirsopp Lake, have suggested *Ephesus* as the place from which the letter was written. The theory is less incredible than that which advocates Caesarea, but it fails altogether when weighed against the almost universally accepted view that the letter was written during the two years' imprisonment at Rome. The Ephesus theory is based upon a number of more or less probable conjectures; the accepted view is based upon well-ascertained facts. (1) We do not know that St. Paul was ever imprisoned at Ephesus. We know that he was imprisoned for two years at Rome, and the letter implies an imprisonment of many months' duration. It is true that 2 Cor. xi. 23 and Clem. Rom. *Cor.* vi. show that the Apostle was thrown into prison more often than the occasions mentioned in Acts, and one of these additional imprisonments may have been at Ephesus. But it is very improbable that there was an imprisonment of many months at Ephesus. St. Luke's silence respecting such an event would be extraordinary. (2) 'I fought with beasts at Ephesus' is supposed to imply imprisonment and sentence of death, a death from which, in some strange way, the Apostle escaped. But it is incredible that a Roman citizen was sentenced to fight with wild beasts in the arena. The phrase is a metaphor for conflict with brutal men. (3)

There may have been a *praetorium* of some kind at Ephesus. We know that there was one at Rome. (4) There were persons at Ephesus related to the Imperial court who might be said to be 'of the household of Caesar.' We know that 'the household of Caesar' was a well-known institution at Rome. (5) Many scholars hold that Rom. xvi. really belongs to a letter addressed to Ephesus, and in Rom. xvi. 7 Andronicus and Junias are called 'my fellow-prisoners,' and they were probably imprisoned with him at Ephesus. But it is far from certain that Rom. xvi. was originally addressed to Ephesus; many scholars regard the theory as untenable; and 'my fellow-prisoners' need not mean more than that 'they, like myself, have suffered imprisonment.' (6) At Ephesus there is a fort called "St. Paul's Prison." It is certain that the Apostle was never imprisoned in it.

The *Date* of the letter, like all other dates in the life of St. Paul, cannot be determined with exactness. It was probably in the spring of A.D. 50 that he first visited Philippi. About A.D. 55 he was probably again there, and in the following year he was certainly there. Then comes his arrest at Jerusalem, the imprisonment at Caesarea, and the two years' imprisonment at Rome, near the end of which he wrote this Epistle, about A.D. 60–62. Perhaps A.D. 61 is right, about ten years later than 1 Thessalonians. Some put the dates one or two years later, and a few prefer one or two years earlier.

But, whatever the year may be, the letter was written late in the two years at Rome. His imprisonment has had time to produce momentous effects (i. 12–18); he is expecting to be released before long (i. 25, ii. 24); the Philippians have had time to hear of his necessities and, after considerable delay (iv. 10), to send Epaphroditus, to hear of his arrival in Rome and serious illness there, and to let him know of their anxiety about him (ii. 24–27). Moreover, St. Luke has evidently left the Apostle (ii. 21, iv. 22; cf. Col. iv. 14).

We have no means of knowing whether St. Paul's condi-

tion had been affected by two events, either of which might have made his imprisonment more stringent, and his prospect of acquittal less. 1. The Praetorian Prefect Burrhus, an upright man, who had treated St. Paul humanely, died, and one of his successors was the infamous Tigellinus. 2. Nero married Poppaea, who was a Jewish proselyte, and would be likely to support the Apostle's Jewish prosecutors. Our Epistle was probably written before either of these events took place. No trace of them, therefore, can be looked for in it. See Lewin, *Fasti Sacri*, p. 326.

IV. OCCASION

We may be sure that during the five years between the Apostle's first and second visits to Philippi there were communications between him and his converts. He would not have remained silent, and we know that on several occasions they sent supplies to him, and no doubt were among the Macedonians who were so generous in contributing to the fund for the relief of the poor Christians at Jerusalem (2 Cor. viii. 1–5). As Philippi was on the great highway between Asia Minor and much of Europe, opportunities of sending messages or letters would be considerable. That St. Paul had previously written to the Philippians is more than we know; but there is no improbability in the supposition, and τὰ αὐτά in iii. 1 is regarded by some as an allusion to a former letter. On the other side, the Philippians may have sent a letter along with one or more of their contributions. In the present Epistle there are possible allusions to a letter sent by them after the arrival of Epaphroditus in Rome. They may have inquired about the Apostle's progress and prospects (i. 12 f.), told him that they prayed for him (i. 19), wondered whether they would ever see him again (i. 24, 25, ii. 24), inquired about the illness of Epaphroditus (ii. 26), and expressed regret that the money had not been sent to the Apostle sooner (iv. 10). Every one of these features in the Epistle would be quite natural, if no such letter had been sent from Philippi, and therefore all of them put together do not amount

to evidence that the Apostle is answering a letter. All that can safely be said is that, if such a letter was sent, our Epistle is to some extent an answer to it. The hypothesis of a Philippian letter sent after Epaphroditus reached Rome does not help us to understand anything in the Epistle; it merely agrees very well with certain features in it. The Apostle was sympathetic enough to have suspected that the Philippians were disturbed about the delay in sending help, and about the course of events in Rome, and resolved to reassure them. This, then, was one reason for writing.

In addition to this, there was Epaphroditus, about whose illness they were so anxious, now restored to bodily health, but home-sick, who would gladly carry a letter to Philippi.

And, if the Philippians were anxious about the Apostle, he also was anxious about them. On the whole, he could rejoice greatly at their spiritual condition (i. 3–6, ii. 12); but there was a want of Christian unity, and a tendency to unchristian despondency and gloom. He must exhort them to be more united (i. 9, ii. 2–17, iii. 16, iv. 2, 3, 9), and must encourage them to rejoice without ceasing (ii. 18, 28, iv. 4). He also knew that they were suffering persecution (i. 30), and would urge them to stand fast (iv. 1). Moreover, he was anxious about grave evils, which existed elsewhere in Christian Churches, and which might find their way to Philippi. He therefore warns them earnestly against the Judaizers who wanted to enslave Christians under the Law (iii. 2–11), and against Antinomians who taught that Christian liberty meant Gentile laxity about sin (iii. 17–21).

The immediate occasion of the Epistle was the eagerness of Epaphroditus to return home.

V. CHARACTERISTICS AND CONTENTS

The Epistle to the Philippians has received a number of descriptive epithets. It has been called "the Epistle of Joy," "the Epistle of Love," "the Epistle of Humility," "the most beautiful of all the Pauline Epistles," "the most

affectionate," "the happiest," "the noblest reflexion of St. Paul's personal character and spiritual illumination," "the most attractive picture in the N.T. of Christian life and a Christian Church," "the love-letter" among the Pauline Epistles, "the testament of the Apostle and the most epistolary of all Epistles" (*der brieflichste aller Briefe*).

Let us begin with the last of these descriptions; "it is the most letter-like of all letters." In other words, it is a real letter, and not a treatise, or an essay, or a homily, or anything else, dressed up to look like a letter. It is one of the significant indications of Van Manen's incompetence as a critic that he can pronounce it to be "not really a letter, but an edifying composition in the form of a letter." Its simplicity and artlessness are conspicuous all through as the natural outpouring of a very affectionate, cheerful, and grateful, but somewhat anxious and sensitive friend and teacher, to disciples who (as he knows) admire and love him, but are in need of both encouragement and warning. Indications of mutual affection abound (i. 7–9, 25, 26, ii. 2, 12, 17, 18, 28, iii. 16, iv. 1, 14–17). The topics come one after another in a manner which is natural enough, but which shows no very careful plan; and the letter is therefore delightfully informal, but somewhat difficult to analyse. Here and there, as in the great doctrinal passage (ii. 6–11), and in personal explanations (iii. 4–12, iv. 11–13), the wording seems to have been prepared with some care beforehand. But, for the most part, the Apostle has simply made up his mind as to the subjects which he will talk about, and he utters them as they occur to his memory. *Talk* about them is exactly what he does. The most perfect kind of letter-writing is that which comes nearest to good conversation; and of all the Pauline Epistles none comes nearer to that than the letter before us. As one might expect in what is addressed by a loving master to loving and dutiful pupils, the letter simply swings backwards and forwards between what concerns them, and therefore greatly interests him, and what concerns him, and is sure to interest them. Both of these elements are a self-revelation of the writer. They tell

us of his prison-thoughts ;—his joys and his sorrows and the source of his strength in combining joy and sorrow with regard to the chequered present and the uncertain future.

The alternations between those whom he addresses and himself are roughly as follows : i. 3–11 Thanksgiving and Prayer for the Philippians ; i. 12–26 Personal Information about the Apostle ; i. 27–ii. 18 Exhortation and Counsel to the Philippians ; ii. 19–iii. 1 Personal Information about the Apostle ; iii. 2–iv. 9 Warnings and Exhortations to the Philippians ; iv. 10–20 The Apostle's Gratitude for their affectionate Gift.

There is no hint, not even in ii. 6–11 or iii. 2–19, that the Philippians needed correction in matters of doctrine ; ii. 6–11 is part of an exhortation with regard to conduct, and iii. 2–19 is a warning against evils of doctrine and practice which exist elsewhere and might become rife at Philippi.

As already stated, the absence of a prearranged plan makes the letter difficult to analyse. But the following scheme may be of some help towards a connected view of its contents.

I. The Salutation. i. 1, 2.

II. Thanksgiving and Prayer for the Philippians. i. 3–11.

III. Historical and Personal. i. 12–26.
1. Results of the Apostle's Captivity. i. 12–14.
2. The Friendly and Unfriendly Preachers. i. 15–20.
3. The Apostle's Perplexity and Hope. i. 21–26.

IV. Hortatory and Doctrinal. i. 27–ii. 18.
1. Exhortation to Unity and Self-Negation. i. 27–ii. 4.
2. The Great Example of Self-Negation and Humility. ii. 5–11.
3. Exhortation to Unity and Submission. ii. 12–18.

V. Explanatory and Personal. ii. 19–iii. 1.
1. Timothy to be sent very soon. ii. 19–24.
2. Epaphroditus to be sent at once. ii. 25–30.
3. Transitional. iii. 1.

VI. Warnings and Exhortations. iii. 2–iv. 9.
1. Warning against Judaism. iii. 2–11.
2. Warning against Antinomianism. iii. 12–21.
3. Transitional. iv. 1.
4. Exhortation to Unity. iv. 2, 3.
5. Exhortation to Joy. iv. 4–7.
6. Exhortation to practise what is Noblest and Best. iv. 8, 9.

VII. Historical and Personal. iv. 10–20.
1. Gratitude for the Philippians' Gift. iv. 10–18.
2. Requital and Doxology. iv. 19, 20.

VIII. Concluding Salutations and Benedictions. iv. 21–23.

VI. THE EPISTLES TO THE MACEDONIAN CHURCHES

The Epistle to the Philippians closes the little group of letters which St. Paul addressed to the Churches of Macedonia, a group of intense interest for the student of the work and character of St. Paul. These three Epistles are an imperishable memorial of his labour and method in founding, cherishing and educating these Churches: and that work was one of the most momentous ventures in his courageous experiments for the furtherance of the Gospel. The Epistles are only a portion, and perhaps a small portion, of the intercourse, literary and oral, which passed between the Apostle of the Gentiles and the congregations who were his first and most beloved converts on European soil. It is highly instructive to study the three Epistles together and to notice the characteristics which they have in common: and it is hoped that commentaries on each of them, similar in plan and in the amount of explanation offered, will contribute something to such study. Although ten years of a very active and very varied life lie between 1 Thessalonians and Philippians, yet the resemblance in tone is remarkable, especially as regards the mutual affection between the Apostle and his converts. Neither to the

Thessalonians nor to the Philippians does he use his official title of Apostle. They have never resisted his authority and he has no need to remind them of it. In all three letters he thanks God for the converts' steadfastness and progress. He can say of both Thessalonians (i. Thess. ii. 19) and Philippians (iv. 1) that they are his crown and his joy, his joy in this life and a crown that will do him honour in the life to come. He is as sure of their love for him as of his own for them ; and he is willing to part with his beloved and most helpful Timothy in order to serve either of them (1 Thess. iii. 2 ; Phil. ii. 19). He prays for them, and he counts on their prayers for himself. Both he and they know what it is to suffer persecution, and therefore can not only feel sympathy for one another, but share in the same kind of suffering.

Apart from the spiritual welfare of his converts there were few objects which he had more at heart than the fund for the succour of the poor Christians in Judaea, the Palestine Relief Fund ; and in supporting this his dear Macedonians had done excellently. He says to the Corinthians, 'Let me make known to you, my Brothers, the grace of God which has been and still is being exhibited very remarkably in the Churches of Macedonia. In the midst of an ordeal of affliction which has served to bring out their genuine Christianity, their overflowing happiness, combined with quite desperate poverty, has issued in a rich stream of simpleminded generosity. For I can testify that up to the very limits, yes, and beyond the limits of their very slender means, they have given freely, and this without one word of suggestion from me. So far from my asking them for help, they begged us most urgently to be allowed the privilege of taking part in the work of ministering to the necessities of their fellow-Christians in Jerusalem. I should be misleading you if I were to say that in this they acted just as we expected that they would ; one does not expect very much from very poor people ; they did far more than we expected. It was their own selves that they gave first and foremost to the Lord and also to us, and they made

the offering in both cases because it was so willed by God' (2 Cor. viii. 1 f.).

This generous commendation of the Macedonians to another Church is quite in harmony with the expressions which he uses respecting them in the letters addressed to themselves.

VII. COMMENTARIES

Only a selection is given here. A similar list with descriptive notes on the various commentaries will be found in the excellent volume on the Epistle in the International Critical Commentary by Dr. Marvin R. Vincent, who has had the advantage of coming late (1897) in a very distinguished series of commentators. In the following summary foreign works which have been translated into English are inserted in the English list.

On the Greek Text.

Patristic.

Greek. Chrysostom, Theodore of Mopsuestia,* Theodoret, Oecumenius, Theophylact.
Latin. Ambrosiaster, Pelagius.

Reformers.

Erasmus, Zwingli, Beza, Calvin, Musculus.

Modern.

Bengel, *Gnomon Novi Testamenti*, 1742 ; tr. 1857, 1860.
Neander, tr. 1851.
Webster and Wilkinson, 1855–1861.

* Swete's admirable edition of the Latin Version with the Greek fragments has been often used for the notes in this volume. For information respecting all these writers see Swete's *Patristic Study*, and Hastings, *D.B.* vol. V. art. 'Patristic Commentaries' by C. H. Turner.

Alford, 1857, 5th ed. 1871.
Olshausen, 1830 ; tr. 1858.
C. Wordsworth, 1859.
Meyer, 4th ed. tr. 1875.
Eadie, 1877, 2nd ed. 1884.
Ellicott, 2nd ed. 1861, 5th ed. 1888.
Lightfoot, 6th ed. 1891.
C. J. Vaughan, 1885.
J. Agar Beet, 1890.
Moule (*Cambridge Greek Testament*), 1897.
B. Weiss, 1902 ; tr. 1906.
Kennedy (*Expositor's Greek Testament*), 1903.

On the English Versions.

A. Barry (*Ellicott's Commentary*), 1879.
Gwynn (*Speaker's Commentary*), 1881.
Lumby (*Schaff's Commentary*), 1882.
G. C. Martin (*Century Bible*).
Sadler, 1889.
Drummond (*International Handbooks*), 1899.
R. R. Smith, *The Epistle of St. Paul's First Trial*, 1899.
Rainy (*Expositor's Bible*).
Strachan (*Westminster New Testament*), 1910.
Maurice Jones (*Westminster Commentaries*), 1917.
A. T. Robertson, *Paul's Joy in Christ*, 1918.

New Translations in English.

The Twentieth Century New Testament, 1900.
Weymouth, *The N.T. in Modern Speech*, 1905.
Way, *The Letters of St. Paul*, 2nd ed. 1906.
Moffat, *The N.T., a New Translation*, 1913.
Cunnington, *The New Covenant*, 1914.

There are valuable articles on the Epistle in Smith's *DB.* by W. T. Bullock ; Hastings' *DB.* by J. Gibb ; Hastings' *DAC.* by D. Mackensie ; *Encyclopaedia Britannica*, 11th ed., by Moffatt ; Murray's *Illustr. BD.* by Moule.

See also the article on ' Paul ' in Hastings' *DCG.* II. by Sanday.

The literature on the great doctrinal passage ii. 5–11, especially with regard to the Kenosis, is considerable ; *e.g.*
Godet on Jn. i. 14, 1879 ; Westcott on Jn. i. 14, 1880.
Hutton, *Theological Essays*, 1881, 1888, Essay vii.
Bruce, *Humiliation of Christ*, 1889.
Fairbairn, *Christ in Modern Theology*, 1893.
Bright, *Waymarks in Church History*, 1894.
Gore, *Dissertations*, 1895.
Mason, *Conditions of our Lord's Life on Earth*, 1896.
Powell, *Principle of the Incarnation*, 1896.
Gifford, *The Incarnation*, 1897.
Somerville, *St. Paul's Conception of Christ*, 1897.
Hall, *Kenotic Theory*, 1898.
Forsyth, *The Person and Place of Christ*, 1910.
Weston, *The One Christ*, and art. ' Kenosis ' in Murray's *Illustr. BD.*

Among German commentaries on the Epistle the following will be found useful : De Wette, 1841, 3 ; B. Weiss, 1859 ; Von Soden, 1889 ; Lipsius, 1892 ; Klöpper, 1893 ; Haupt (in Meyer), 1902 ; Lueken (in J. Weiss), 1908 ; P. Ewald (in Zahn), 1908.

Frequent references are given in the notes to the very valuable *Vocabulary of the Greek Testament illustrated from Papyri and other Non-literary Sources*, by Moulton and Milligan, which has reached the word *Θώραξ*, and which Dr. Milligan is now carrying on since the lamented death of Dr. Moulton through enemy action in the war.

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS

i. 1, 2. THE SALUTATION

1 Paul and Timotheus, the servants of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons : 2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

The Salutation in Philippians is somewhat longer than the one in 2 Thessalonians, and much longer than the one in 1 Thessalonians. Secular letters of the period have similar openings, but they are conventional, and have less fullness of wording, and still less fullness of meaning. What the Apostle meant by the Greek words which he uses, and what the better instructed among his converts would understand by them, is more than is conveyed to us by the English wording. For us they must be expanded.

1 Paul and Timothy, well known to you as being, like yourselves, devoted bondservants of Christ Jesus, give greeting to the whole body of Christians in Philippi, whether Jews or Gentiles, who have been consecrated in Christ Jesus as a new Israel, together with their ministers—the bishops and deacons. 2 We give you the Christian and the Jews greeting combined—grace, the source of all spiritual blessings, and peace, the end and issue of them all—desiring that you may receive them from God our Father and the Lord Jesus Christ.

1. As in the two Epistles to the Thessalonians and in the private letter to Philemon, St. Paul refrains from calling himself an Apostle, an official title which he uses at the opening of all his other letters, whether to Churches or to individual ministers, and on which he lays very great emphasis

in writing to the renegade Galatians. The omission in these four cases indicates that the recipients of the letters had no need to be reminded of his Apostleship, and that he writes in a spirit of friendship, to exhort, instruct, and express affection and gratitude, rather than magisterially, to rebuke misconduct or correct misbelief. All three of the letters to the Macedonian Christians, especially 1 Thessalonians and Philippians, are of this gentle and genial character.

In all three letters Timothy is joined with St. Paul in the Salutation, as being with him at the time of writing and as having been his colleague in the original mission to Macedonia.* Timothy had visited Philippi at least once since then, and he is about to visit them again (ii. 19). That Timothy was acting as the Apostle's amanuensis is possible, but not probable. St. Paul would hardly have dictated ii. 19–23 to Timothy himself. But, whereas in 1 and 2 Thessalonians the 1st pers. plur. is used almost uniformly throughout, and the 'we' seems to embrace Timothy and Silvanus, here the 1st pers. sing. begins at once ('I thank,' not 'we thank') and is continued throughout. Timothy is dropped as completely as Sosthenes in 1 Corinthians; and when he is mentioned again in ii. 19 it is as one who has no part in the contents of the letter. See on 2 Thessalonians i. 1, p. 3. *A vrai dire, Paul écrasa toujours ses disciples; ils ne jouèrent auprès de lui que le rôle de secrétaires, de serviteurs, de courriers. Quand Paul était avec sa troupe, il existait seul.* Renan, *Saint Paul*, p. 565.

devoted bondservants of Christ Jesus] Cf. Rom. i. 1

* "The name is an Attic one and first occurs as the father of Conon the celebrated general (Thucyd. vii. 52): the name afterwards often occurs in the literary and artistic history of Greece, and it is interesting to note its relation to Asia Minor. It is not improbable that St. Timothy may have received his name out of compliment to the sculptor Timotheus, who was a contemporary of Praxiteles" (C. H. Hoole, *The Classical Element in the N.T.* p. 64).

The A.V. wavers between 'Timothy' and 'Timotheus,' and the latter is often misread as three long syllables, instead of four syllables, one long and three short, thus Tīmŏthĕŭs. R.V. has 'Timothy' throughout.

and Tit. i. 1. It is not servitude but *ownership* that is indicated. Christians are free, but they are not their own, they are not independent; and in their dependence and service they find their true freedom (Rom. vi. 22; 1 Cor. vii. 22; 2 Cor. iii. 17). The expression δοῦλοι unites the two missionaries, on the one hand with their Philippian converts, on the other with the O.T. Prophets. Teachers and taught were alike devoted to the service of God; and 'servant of God' or 'of the Lord' is a frequent designation of Prophets (Amos iii. 7; Jer. vii. 25, xxv. 4, xxix. 19; Dan. ix. 6; Ezra ix. 11). The Greek word is commonly δοῦλος, as here, but sometimes θεράπων, and sometimes παῖς. It places the relation between God or Christ and His ministers at a wider distance than θεράπων, and a still wider than παῖς. On the other hand, it makes the tie stronger. They are bound to Him for life; they are His property; Gal. vi. 17. See Deissmann, *Light from the Ancient East*, pp. 323 f.; Thackeray, *Gram. of O.T. Grk.* p. 8. The word here is perhaps meant to be in humble contrast to 'the saints.'

of Christ Jesus] The words in this order are a proper name indicating the glorified Christ, and the order is almost peculiar to St. Paul. 'Jesus Christ' may mean Jesus of Nazareth who was the Messiah.

to the whole body of Christians] With remarkable persistency St. Paul intimates that the Philippians are a united whole, and that all of them have an equal share of his affection and solicitude. He excludes no one from his love and care, and there ought to be no dissensions among them; see *vv.* 3–8, 25–27, ii. 17, 26, iv. 21, 23. This feature in the Epistle is unique.

who have been consecrated] This is the meaning of 'saints' (ἅγιοι); not some who have attained to special holiness of life, but all who have been admitted to the Christian Church. As by circumcision the Jew was consecrated to Jehovah, so by baptism the Christian is consecrated to Christ. In each case there is a covenant implying an obligation to live a holy life. Cf. iv. 21, 22. Here again

O.T. phraseology is adopted, and adapted to N.T. use. The Israelites were set apart as a 'holy people'; Deut. vii. 6, xiv. 2, xxvi. 19, xxviii. 9; Isa. lxii. 12; Dan. xii. 7; cf. 1 Pet. ii. 9. The new Israel is set apart, in a simpler but higher way. This is emphasized by 'in Christ Jesus'; they are holy by spiritual union with Him; and this addition differentiates them from the Jewish *ἅγιοι*. On the uniformity of readings in the combination 'in Christ Jesus' and 'in Christ' see Sanday and Headlam on Rom. i. 1 and iii. 24.

The word *ἅγιος* is rare in classical Greek.

with the bishops and deacons] Neither word has the article, *σὺν ἐπισκόποις καὶ διακόνοις*, which *perhaps* indicates that St. Paul did not know them personally. But he knew that there were such ministers, and he wishes his readers to understand that he addresses every one, officials included. We have *σύν*, which implies a closer connexion than *μετά*: Simcox, *Lan. of the N.T.* p. 150; *una cum* (Beza). The reading *συνεπισκόποις*, though accepted by Chrysostom, Theodore of Mopsuestia, Theophylact, and Cassiodorus, is "meaningless and indefensible" (Ellicott). Translators differ considerably; Vincent, 'with the superintendents and ministers'; Way, 'along with their Church-overseers and church stewards'; Weymouth, 'with the ministers of the Church and their assistants'; 20th Cent. N.T., 'with the Presidents and Assistant-Officers'; Cunnington, 'with overseers and deacons.' Colloquially we might say, 'bishops, deacons, and all.'

This is the earliest use of these terms as the names of two distinct classes of Church officials. Among their functions they probably managed the funds of the congregation, and had been instrumental in sending financial help to the Apostle. This may be the reason why he mentions them here, as an indirect acknowledgment of their trouble on his behalf. The Philippians would know why they are mentioned. On the one hand, there is an advance on 1 Thess. v. 12, where the single article shows that only one class of officials is indicated (see note there). On the other, the

plural shows that the condition of a monarchical bishop, distinct from and above the presbyters, has not yet been reached. In the N.T., as in Clement of Rome (xlii. 4, xliv. 1), ἐπίσκοπος and πρεσβύτερος are convertible terms. *Hic 'episcopos' presbyteros intellegimus; non enim in una urbe plures episcopi esse potuissent* (Pelagius). Theodore says the same, and remarks that presbyters would not have been omitted if bishops had meant the superior order.* That the Seven in Acts vi. were the original deacons is doubtful; Acts xxi. 8 Philip, one of the Seven, is not called 'the deacon,' but 'the evangelist.' See Lightfoot, *Philippians*, pp. 95 f.; Moulton and Milligan, *Vocabulary of the Grk. Test.* p. 149; Hastings' *DAC.* artt. 'Bishops' and 'Church Government.'

The 'bishops and deacons' are mentioned after the whole body of Christians, just as in Acts xv. 4 'the apostles and elders' are mentioned after 'the Church.' Contrast Heb. xiii. 24. The order is indifferent; and the curious explanation of Aquinas, that "shepherds go behind their flocks," is not required.

2. **grace and peace**] This combination of Western and Eastern salutations is found in all the Pauline Epistles, with 'mercy' inserted between the two in the Pastorals. It occurs in 1 and 2 Peter, 2 John, and Revelation, and we do not know who originated it. It evidently became widely current at an early date. See Charles on Rev. i. 4. In the O.T., 'grace' (χάρις) is frequent in the Wisdom Books; and in the N.T. is extraordinarily frequent in the Pauline, especially of God's favour to man as manifested in His incarnate Son, a favour which generates peace of mind. 'Peace' is not the mere absence of anxiety, or the mere cessation of antagonism between man and man. It is the cessation of antagonism between man and God, the product of permanent reconciliation. See on 2 Thess. i. 2; J. A. Robinson, *Ephesians*, p. 221; Sanday and

* In the Ep. of Polycarp to the Philippians there are 'presbyters' and 'deacons,' but no 'bishops.'

Headlam on Rom. i. 5; Renan, *Hibbert Lectures*, 1880, p. 11; T. R. Glover, *The Jesus of History*, p. 206.

God our Father and the Lord Jesus Christ] This equal emphasis on the Father and Christ is very remarkable and very frequent in the Pauline Epistles from first to last, and is not confined to them. It is specially remarkable for the transfer of the Greek equivalent of the ineffable 'Jehovah' to Jesus Christ as His usual title. St. Paul rarely uses it of the Father, but constantly of the Messiah. In these four chapters it is thus used 14 times. See Renan, *Saint Paul*, p. 274; Briggs, *The Messiah of the Apostles*, p. 86; Hort on 1 Pet. i. 3; Simcox, *Lang. of N.T.* p. 49; Case, *Evolution of Early Christianity*, pp. 112, 236, 356.

i. 3–26. HISTORICAL AND PERSONAL

The first main portion of the letter begins here, and it has two sections, one concerning the Philippians, and one concerning himself. These two subjects alternate in this intimate and affectionate letter, and at last are blended together. We have here i. 3–11 Thanksgiving and Prayer for the Philippians, and 12–26 the Apostle's Circumstances and Feelings.

i. 3–11. Thanksgiving and Prayer for the Philippians.

3 I thank my God upon every remembrance of you, 4 Always in every prayer of mine for you all making request with joy, 5 For your fellowship in the Gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ: 7 Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace. 8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. 10 That

ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ. 11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

It has long been noticed that all the Pauline Epistles, except Galatians, 1 Timothy, and Titus, begin with Thanksgiving. The recovery from the rubbish-heaps of Egypt of numerous secular letters of the period has shown that at the beginning of them expressions of thankfulness to the gods were a conventional feature in ordinary correspondence. Deissmann, *Light from the A.E.* p. 169. With St. Paul they are studied introductions to the serious words which follow, calculated to rouse the attention of the recipients and win their sympathies. As Chrysostom remarks, "because he knows so much good about them." Quite naturally, here and elsewhere, the thanksgiving passes into prayer. Thankful for their goodness in the past, the Apostle prays that it may be made to increase still more in love, knowledge and discernment.

The Thanksgiving portion is a long sentence, extending over six verses (3–8), and some of the clauses are interlaced. In order to bring out the meaning it is necessary to disentangle and expand them. The exact connexions of the different expressions in *v.* 3 are uncertain, but unimportant. Editors are not agreed as to the best arrangement. For similar transitions from thanksgiving to prayer, see on 1 Thess. iii. 9–11. See also on 2 Thess. i. 11, 12, ii. 16, 17, iii. 5, 16. We have similar transitions Eph. i. 16 and Col. i. 9. Not only conventional thanksgivings, but brief mentions of prayer, are found in pagan letters of the Apostolic Age. In a papyrus of the 2nd cent. Antonius Maximus, after greeting his sister Sabina, says "Before all things I pray that thou art in health, for I myself also am in health." In an intensely interesting papyrus of similar date Antonis Longus, after greeting his mother Nilus, says "Continually I pray that thou art in health. My supplication for thee I make daily before the Lord Serapis." Deissmann, *Light*, pp. 172, 176. Here again, therefore, St. Paul follows

the custom of the time, giving it an intense reality and rich fullness.

[3] I thank my God on all my remembrance of you for the work which all of you have done for him and for me, [4] on all occasions, in all my supplications for all of you, making my supplication with joy. [5] I thank Him, I say, for your fellowship with me in contributing to the spread of the Gospel from the earliest days of your conversion down to the present moment. [6] My thankfulness and joy have another basis besides our happily united past and present; for about the future I have this very confidence, that He who initiated in you this good work of co-operating with me will be sure to bring it to perfection, so as to last till the day of Christ's Return and stand the testing of it. [7] I have full justification for being thus minded on behalf of all of you, because the affectionate remembrance is ever in my heart, how you had fellowship with me in the sufferings of my imprisonment, and in my labours in defence and establishment of the Gospel; and this shows that you are partakers with me of the grace of God—all of you. [8] That this is ever in my mind is no exaggeration, for I call God to witness how I yearn after you all with the tenderness of Christ Jesus, in whom I live and have my being. [9] And this is the substance of my prayers for you; that your love for God and for one another and for me, warm as it is, may ever abound and expand more and more in perfect knowledge of the Christian life and unfailing discernment as to its attainment; [10] so that you can with sureness approve the things that are really excellent, and thus be free from stain and stumbling, fit for the day of Christ; [11] as being filled with the fruit of righteousness, which is won, not by our own power, but through Jesus Christ, to promote, not our own glory, but the glory of God and our praise of the same.

3. **my God**] 'It is because He is mine that I thank.' Contrast 1 Thess. i. 2 and 2 Thess. i. 3, where 'our,' which would be ambiguous, as possibly including the Thessalonians, is omitted.* Cf. Acts xxvii. 23.

on all my remembrance] On the whole of it; not 'upon every remembrance' (A.V.), *in omni memoria* (Vulg.). The thankfulness is based on the sum total of remembrance.' Timothy is at once completely discarded; 'I,' 'my,' 'my.'

for the work which all of you have done] The intercon-

* St. Paul has 'my God' after 'I thank' Rom. i. 8; 1 Cor. i. 4; Philem. 4. As a rule there is no pronoun with 'God.'

nexion of the clauses is not clear, but *ὑπὲρ πάντων ὑμῶν* probably belongs to *εὐχαριστῶ* : Eph. i. 16 ; Rom. i. 8.

4. **on all occasions**] A stronger expression (*πάντοτε*) than 'always' (*ἀεί*), which in N.T. has almost fallen out of use. Neither A.V. nor R.V. distinguishes the two words. Cf. i. 20, ii. 12, iv. 4 ; and *ἐν παντί*, iv. 2. Note the repetition of *πᾶς*.

in all my supplications] 'In every kind of supplication.' The word (*δέησις*) implies an expression of need, in N.T. addressed by man to God, but not necessarily intercession. Here and iv. 6 we need a word to distinguish it from *προσεύχομαι* and *προσευχή*. Here A.V. has both 'prayer' and 'request' for *δέησις*. See Suicer, I. 824.

with joy] The dominant note of the Epistle ; i. 18, 25, ii. 2, 17, 18, 28, 29, iii. 1, iv. 1, 4, 10. *Summa epistolae*, says Bengel, *Gaudeo, gaudete*. Joy is a leading feature in the Apostolic Church ; Rom. xvi. 19 ; 2 Cor. vi. 10, vii. 4 ; Col. i. 24 ; Acts viii. 8, 39, xiii. 52, xv. 3, xx. 24 ; etc. See on 1 Thess. i. 6, and Maurice Jones on Phil. iv. 4 ; Hastings' *DAC.* art. 'Joy.' Here the word is emphatic by position.

5. **I thank Him, I say**] The insertion is necessary to show that what follows looks back to the first clause.

fellowship in contributing to] Lit. 'fellowship towards,' not 'fellowship in' (A.V.). We have the same construction (*κοινωνία εἰς*) Rom. xv. 26 ; 2 Cor. ix. 13. 'Contributing to' (cf. iii. 22) is in point here, because the Philippians' co-operation towards the spread of the Gospel had several times taken the form of supplying the Apostle with funds. That was by no means the only form which it took ; but this form was a service to God (iv. 18) as well as to His Apostle, and it was doubtless in his mind when he dictated these words. As De Wette points out, it would be unworthy of the Apostle not to think of their generosity in this connexion. Every convert had become a missionary. 'Fellowship' is a frequent idea in this letter ; ii. 1, iii. 10, iv. 15 ; cf. i. 7, iv. 14. Suicer, II. 125.

from the earliest days] Such constancy !

6. **about the future**] His knowledge respecting their past and present conduct is one reason for thankfulness and joy: there is another,—his sure hope that God will help them onwards to perfection.

this very] For *αὐτὸ τοῦτο*, which is frequent in Paul, cf. 2. Cor. ii. 3, iii. 5, etc. 'This thing, if nothing else.' *Haec fiducia nervus est gratiarum actionis* (Bengel). 'Confidence' (*πέποιθα*) is another frequent idea; i. 14, 25, ii. 24, iii. 3, 4; "the firm touch of an intent mind" (Moule).

He who initiated . . . will bring to perfection] Both expressions (*ὁ ἐναρξάμενος* and *ἐπιτελέσει*) are used in the language of mystery-religions of the beginning and conclusion of the ceremonies of initiation, and also in reference to sacrifices. Cf. iv. 12. St. Paul was familiar with such language. Some of his Gentile converts had been initiated in one or other of these mysteries, and the language would suggest to them the right kind of ideas. That is a very different thing from the extravagant view that his Gospel was derived from these mysteries, and that Christian doctrines and sacraments are copied from such rites. Hastings' *DAC.* II. pp. 622, 134b, 426.*

Theodore remarks that without the Divine aid their future would be uncertain; but St. Paul is confident that the aid will be given: God is not like one who begins and is not able to finish. "The task we have in hand will find its end by the power of God, who is able, wherever He speaks, to turn word into deed" (Gregory of Nyssa *Ep.* xvi.).

good work] This may have a wider meaning than their co-operation with the Apostle.

bring to perfection] Or 'complete'; not 'perform'

* "In Christianity, as understood by Paul, we may trace great likeness to the pagan mysteries. I do not mean that he plagiarized from them. When he speaks of them it is in terms of the greatest dislike and contempt. It is not a field in which he would choose to dig, even for pearls of price" (Gardner, *Religious Experience of St. Paul*, p. 80; see also p. 110, where he withdraws his much earlier view that Eleusis suggested the Pauline account of the Lord's Supper).

(A.V.). For ' begin . . . complete ' cf. 2 Cor. viii. 6 ; Gal. iii. 3.

till the Day of Christ's Return] ' Right up to the Day ' ; also called the ' Day of the Lord ' (see on 1 Thess. v. 2) and ' that Day ' (see on 2 Thess. i. 10), a dominant thought with the first Christians. The expression suggests a day of trial in which every one's work will be tested (1 Cor. iii. 13), and this needs to be stated in English. St. Paul nowhere says that he will live till then ; he merely suggests that he may be among those who will do so. As to the details of the ' Day of Jesus Christ'—an expression peculiar to this Epistle—he has no fixed eschatological system ; but he believed that the Day was near. Here, as often, we have a difference of reading between ' Christ Jesus ' and ' Jesus Christ ' ; but not when ' in ' precedes.

7. **I have full justification**] Lit. ' Even as it is just for me,' *καθώς ἐστιν δίκαιον ἐμοί*. The pronoun is emphatic.

for being thus minded] Or ' to feel this,' *τοῦτο φρονεῖν*, a Pauline verb, very frequent in this letter and in Romans. See on ii. 2. He is sure that his converts will have neither so much trust in themselves as to suppose that it was in their own strength that they began the Christian life, nor so much distrust in God as to fear that after all He will fail them. Cf. ii. 12, 13.

in my heart] There is no possessive pronoun in the Greek (*ἐν τῇ καρδίᾳ*), and the two personal pronouns might be transposed. Either ' I have you in my heart ' or ' you have me in your heart ' is possible grammatically. The context (*v.* 8) and the order of the words decide for the former.

had fellowship with me] ' Shared it with me.' ' Sympathized with me ' is inadequate ; actual fellow-suffering is meant. See on iv. 14. Compounds with *σύν* are frequent in Paul ; in this letter we have *συνκοινωνός, συνέχομαι, συνψύχος, συνχαίρω, συνεργός, συνστρατιώτης, συμμορφιζόμενος, σύμμορφος, συνμιμήτης, συνλαμβάνω, συνκοινωνέω.*

in the sufferings of my imprisonment] Two things are coupled (*ἔν τε . . . καὶ ἐν*), and two aspects are given of the second. The first sums up the Apostle's suffering ;

the second describes his work under two aspects—his defence of the Gospel against criticism and his confirmation of it by argument. But the two aspects are treated as one, under one and the same article (*ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει*), they sum up missionary effort. The 'defence' might refer to pleading before the Imperial Court at Rome, as Zahn contends; but this is less likely; cf. *v.* 16. For *βεβαίωσις* see M. and M., *Vocabulary*, p. 108; Deissmann, *Bible Studies*, p. 104; and cf. Heb. vi. 16.

of the grace] 'Grace' has the article (*τῆς χάριτος*) and means the grace of God, a Divine privilege; 2 Cor. iv. 15; Gal. v. 4; Eph. ii. 8, iv. 7. This 'grace' is the ground of the 'justification' mentioned above. Vulg. has *gaudii*; confusion of *χάριτος* with *χαρᾶς*. The Divine privilege in this case is their fellowship in his sufferings and in the sufferings of Christ; cf. *ἐχαρίσθη* in *v.* 29.*

8. **for I call God to witness**] Not 'record' (A.V.). The 'for' (*γάρ*) refers to the truth of the declaration of his affectionate remembrance of his converts. He often uses this solemn asseveration with regard to what was hidden from human eyes, sometimes to repel charges or suspicions, as in 2 Cor. i. 23 and Gal. i. 20, sometimes, as here and Rom. i. 9, to emphasize his intense affection. Cf. Rom. ix. 1; 2 Cor. xi. 31. "In regard to what was hidden, to whom could he appeal but to God?" (Aug. *Ep.* cxxvi. 10). No other reason need be sought.

yearn after you all] The compound *ἐπιποθῶ* is probably to some extent intensive, although the *επί* marks the direction of the longing rather than its intensity; cf. ii. 26, and see on 1 Thess. iii. 6. The yearning may include their eternal salvation; it is no mere human affection. *Il s'était mis en état de ne se réjouir du bien qu'on lui*

* *La seule chose qui depende de nous, c'est de rendre nos souffrances meritoires : mais souffrir, ou ne pas souffrir, n'est point laissé à notre choix. Nous sommes ingénieux à nous priver nous-mêmes de tout le mérite de nos souffrances. Ce que damne la plupart des hommes ne sont pas les plaisirs seulement; c'est encore l'usage peu chrétien qu'ils font de leurs peines* (Massillon, Sermon for the 2nd S. in Advent).

faisait, que pour l'amour de ceux qui le faisaient (Bossuet).

with the tenderness of Christ Jesus] 'With a heart which is one with the heart of Messiah Christ' (Way). 'With tender Christian affection' (Weymouth). It is a spiritual yearning. 'In the bowels' is a clumsy mistranslation of σπλάγχνα, frequent in A.V. The σπλ. included the heart, lungs, and liver, as distinct from the intestines or bowels. The Greek poets regarded the σπλ. as the seat of the stormy affections, as anger and love; the Hebrews as the seat of the tender affections, as pity and charity. Here the meaning is much the same as 'heart' in *v.* 7; but we have two words in Greek and need two words in English. 'Breast' would serve here, but not in ii. 1; 'tenderness' will do in both places. No one word will suit all the passages. Here and ii. 1 R.V. has 'tender mercies'; Col. iii. 12 and Philem. 12, 20 'heart'; 2 Cor. vi. 12 'affections'; vii. 15 'inward affection'; 1 Jn. iii. 17 'compassion.' On St. Paul's "mystic genitive," expressing mystic fellowship, see on 2 Thess. ii. 18, iii. 5; Deissmann, *St. Paul*, p. 140. Wiclif thinks that *viscera Christi* are the ordinances contained in the Church, which ought to be revived, *Sermo* lvi. Better Bengel; *In Paulo non Paulus vivit sed Christus; quare Paulus in Christi movetur visceribus.* See Rostron, *Christology*, p. 138; Suicer, II. 997.

We say '*in* the heart,' '*with* the tenderness'; in the Greek we have ἐν in both verses. In late Greek ἐν is a hard-worked preposition.

We may note again how repeatedly in this section St. Paul insists that what he says applies to *all* his converts. There are no exceptions. There had been disputes of some kind (iv. 2, 3), which he deplored, and about which he would not take sides. In his estimation and affection they all stand high. The affectionate words lead on naturally to prayer for them.

The prayer portion illuminates the meaning of 'Pray without ceasing,' 1 Thess. v. 17. All work must be done, all life must be lived, with a *sense of the presence of God* which is the spirit of prayer. The Apostle is ever conscious

that his work cannot prosper without the blessing of God, for which from time to time he definitely prays. "Nowhere does this brave, strenuous, kind and loving personality stand forth revealed more clearly than in his prayers" (Weinel, *St. Paul, the Man and his Work*, p. 129).

9. **this is the substance**] What follows looks back to the statement that he constantly prays for the Philippians (*v.* 4). *Gaudium ad praeteritum tempus refertur, precatio ad futurum. Redit ad precationem, quam obiter tantum uno verbo attigerat* (Calvin).

that] The ἵνα gives the purport rather than the purpose of the prayer, as in 1 Thess. iii. 1; Col. i. 9.

your love] Possibly love for one another is specially meant, but ἡ ἀγάπη seems to be used here, as in 1 Cor. xiii., for 'love' in its fullest sense. It comes first, before 'knowledge' and 'discernment.' Prayer for its increase implies that it already exists. For ἔτι cf. Heb. vii. 15.

more and more] For the characteristic addition cf. *v.* 23; 1 Thess. iv. 1, 10; 2 Cor. vii. 13. Here we have ἔτι μᾶλλον καὶ μᾶλλον, which in conjunction with the special verb in the present tense (περισσεύῃ) conveys the idea of extreme and continually increasing abundance. He can hardly find words strong enough to express the affectionate largeness of his requests for them. *Ignis in apostolo nunquam dicit, Sufficit* (Bengel).

in perfect knowledge] It is another characteristic of St. Paul that he always desires that his converts should have, by instruction and experience, full appreciation of the real meaning of Christian belief and duty. Such is specially the case in the four Epistles of this group. Without these, love may go grievously astray. Misty thought, emotional conduct, and indiscriminate good nature are perilous. As in Eph. i. 17, iv. 13; Col. i. 9, 10, ii. 2, iii. 10; Philem. 6, we have the compound ἐπίγνωσις, which perhaps generally implies advanced and full knowledge. Here the ἐπι- corresponds to the πάσῃ before αἰσθήσει. See Evans on 1 Cor. xiii. 12, Lightfoot on Col. i. 9, and Maurice Jones here.

unfailing discernment] Every kind of sensitiveness with

regard to Christian feeling and conduct. The converts should become experts in spiritual things, and know instinctively what matters, and what does not matter, in thought and action. A new sense, a moral taste, is acquired; Heb. v. 14. As regards such things, the whole Church must (as Newman has said), "like its Divine Founder during the time of *His* education, be ever in the midst of the doctors, both hearing them and asking them questions." *Αἴσθησις* occurs nowhere else in N.T. Cf. Prov. i. 4, 22, ii. 10. A.V. has 'judgment' or 'sense.' See M. and M., *Vocabulary*, p. 14.

It is love that is to have this knowledge and discernment. Christian love is not blind, and while it increases, it is regulated. The Philippians' affection for the Apostle ought not to make them gloomy about his condition.

10. **so that you can**] For *εἰς τό* of the result cf. 1 Thess. ii. 12, iii. 10; 2 Thess. i. 5; 2 Cor. viii. 6. Burton, *N.T. Moods and Tenses*, § 409.

with sureness approve] Because *δοκιμάζειν* means approval after a testing investigation; 1 Thess. ii. 3, v. 21. It is assumed that approval leads to action. M. and M., *Vocabulary*, p. 167.

the things which are really excellent] The same phrase, *δοκιμάζειν τὰ διαφέροντα*, occurs Rom. ii. 15, and in both places opinions differ as to the meaning; see R.V. and margin. For *τὰ διαφέροντα* may mean either 'things that surpass, that are excellent,' or 'things that differ.' If the latter is adopted, *δοκιμάζειν* refers to the testing rather than to the approval which is the result of the testing. But it does not require much spiritual knowledge and discernment to test things which differ. Such powers are much more necessary to decide with sureness what things are really excellent and worthy of adoption in practice; *τίνα μὲν καλά, τίνα δὲ κρείττονα* (Theodoret); *probare potiora* (Vulg.). 1 Cor. abounds with instances of the Apostle's moral taste and tact.

and thus be] The second *ἵνα* depends on the preceding clause, and not on the first clause in *v.* 9. A repetition of 'I pray' (*προσεύχομαι*) is not to be understood.

free from stain and from stumbling] The derivation of εἰλικρινεῖς remains an unsolved problem; but it certainly means 'unsullied,' 'pure'; cf. 2 Pet. iii. 10 and see on 2 Cor. i. 12. Trench, *Syn.* § lxxxv. It is probable that ἀπρόσκοποι is here intransitive as in a speech of St. Paul in Acts xxiv. 16. So also in papyri, 'free from hurt or harm.' See also Suicer. But 'without *giving* offence,' 'without *causing* to stumble,' as in 1 Cor. x. 32 and Ecclus. xxxii. 21, makes good sense; 'spotless' in the sight of God, and 'harmless' in the sight of men. M. and M., *Vocabulary*, pp. 72, 183 f.

fit for the Day of Christ] Or 'with a view to,' 'against,' εἰς ἡμέραν. The Day of Judgment is meant, as in *v.* 6 and ii. 16. It is their condition in reference to God that is in the Apostle's mind; on that Day there must be nothing to offend Him. His prayer, like his thanksgiving (*v.* 6), looks forward to that decisive moment, which would be often in his mind as years, and especially years of imprisonment, passed. Case, *The Evolution of Early Christianity*, p. 111.

11. **as being filled**] Perf. part. (πεπληρωμένοι); they have been filled and the fullness abides.

fruit of righteousness] The fruit which righteousness produces; Amos vi. 12; Prov. xi. 30; Jas. iii. 18. 'Righteousness' means fulfilment of duties to God and to man.

not by our power] This is the point of stating that the fruit of righteousness is won 'through Jesus Christ.' The Philippians must not suppose that they can attain this rich fruit by their own unaided effort and merit. Only through union with Christ can this be done; iv. 13; 2 Cor. xii. 9. 'The branch cannot bear fruit of itself.' *

to promote the glory of God] Bearing much fruit is specially to His glory; Jn. xv. 8. This is the true end of all Christian action; 1 Cor. x. 31; 1 Pet. iv. 11. No other end, however holy, can supersede it. Cf. 'That they might be called trees of righteousness, the planting of the Lord, that He might

* A heathen does good work, yet not consciously through Christ; a hypocrite does good work, yet not for God's praise, but man's.

be glorified,' Is. lxi. 3. For δόξα see Kennedy, *St. Paul's Conception of the Last Things*, p. 299; Milligan, *Thessalonians*, p. 27.

our praise] 'Glory' and 'praise' are not mere synonyms. 'Glory' refers to Divine grace exhibited in holy lives, 'praise' to human gratitude for this gift; Eph. i. 6, 12. See Hort on the combination of the two words in 1 Pet. i. 7, and M. and M., *Vocabulary*, p. 227.

Having thanked God for his readers' happy condition and prayed for their further progress, he now tells them about himself.

i. 12–26. HISTORICAL AND PERSONAL

We have here a brief description of St. Paul's bodily and mental condition during his imprisonment in Rome, and of the somewhat chequered furtherance of the Gospel there. The Philippians must not suppose that his imprisonment has put a stop to this furtherance: on the contrary, it has helped it, especially among the troops of the Imperial Guard. Some preachers are unfriendly; but even this will prove a blessing through the Philippians' prayers, which he is sure to have. His sufferings inspire friendly preachers with fresh zeal. He expects to be set free and to visit the Philippians again.

It is possible that the Philippians had sent a letter of inquiry and sympathy, in which they spoke of their pride in him (i. 26) and apologized for their slowness in sending help (iv. 10). More probably Epaphroditus brought messages from them.

The paragraph consists of three sections, each of which forms a complete sentence in the Greek; 12–14, 15–20, 21–26. It is convenient to break two of these into shorter sentences in English.

i. 12–14. Results of the Apostle's Captivity.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance

of the Gospel. [13] So that my bonds in Christ are manifest in all the palace, and in all other *places*. [14] And many of the brethren in the Lord, waxing confident in my bonds, are much more bold to speak the word without fear.

This section can, without serious disadvantage, be kept as one sentence in paraphrasing.

[12] Now I am afraid that you may be under some apprehension about myself and my doings, and I therefore would have you understand, Brethren, that my condition of captivity, so far from being an impediment to the spread of the Gospel, has really come to be a help to its advance ; [13] so that the fact of my being in bonds became, in the power of Christ, a manifest influence among all the soldiers of the Imperial Guards and all the rest ; [14] and also so that the large majority of the brethren here, having found in the Lord a ground for confidence in my endurance of my bonds, have gained still more abundant courage to speak the word of God and to speak it fearlessly.

12. **I therefore would have you understand**] St. Paul was very sensitive as to what his converts might think of him, his circumstances, and his work. This feeling is apparent in 1 Thess. ii. 1–12 and 2 Thess. ii. 2, iii. 7–9. It is still more apparent in 2 Cor. i. 12, iii. 1, iv. 7, vi. 10, x. 1–xii. 18. When the Apostle was for years in prison, his converts would be specially perplexed ; ' An ambassador in chains ' (Eph. vi. 20) was such a contradiction. Therefore in the Epistles of the Captivity this feature is conspicuous ; Eph. iii. 1–13 ; Col. i. 24–29 ; Philem. 9, 13. But we cannot safely infer from what is said here that the easy method of imprisonment of Acts xxviii. 30 had ended and a more severe kind been imposed. With ' would have you understand ' cf. ' do not wish you to remain in ignorance,' 1 Thess. iv. 13 ; 1 Cor. x. 1 ; 2 Cor. i. 8. In these phrases *θέλω* is more common than *βούλομαι*, which we have here, and this exact phrase occurs nowhere else. *Βούλομαι* implies " will with premeditation " ; Hort on Jas. iv. 4 ; and here ' to understand ' is emphatic. Such expressions are so common in correspondence that we are not surprised to find them in secular letters preserved in papyri. See M. and M., *Vocabulary*, p. 115. We say in commercial prose ' I beg to inform you.'

Brethren] The address occurs six times in this affectionate letter. For *ἀδελφοί* as members of a religious guild see M. and M., p. 9; Harnack, *Mission and Expansion of Christianity*, I. pp. 405 ff.; see also Kennedy, *Sources of N.T. Grk.* p. 95.

my condition] He does not say 'my sufferings and perils,' but 'my circumstances' (*τὰ κατ' ἐμέ*), as in Eph. vi. 21; Col. iv. 7; cf. Tobit x. 8. A. T. Robertson, *Grammar of Greek N.T.* p. 608.

so far from being] 'As you may be supposing.' Perhaps his enemies said that his prolonged imprisonment was proof of God's displeasure. This use of *μᾶλλον*, 'rather than the contrary,' is idiomatic. Vulg. has *magis*, but *potius* would be better. Winer, p. 304.

has come to be] Cf. Wisd. xv. 5 *εἰς ὄνειδος ἔρχεται*. Vulg. has *venerunt*; better *evenerunt*.

advance] *Προκοπή* (1 Tim. iv. 15; Ecclus. li. 17; 2 Macc. viii. 8) is a military metaphor from removing trees and other obstacles (*προκόπτειν*) before an advancing army.

13. **became in the power of Christ**] A.V. wrongly connects this phrase with 'bonds,' and in 'are manifest' ignores the change from perfect to aorist.* On the thoroughly Pauline expression *ἐν Χριστῷ*, which sums up the relation of the believer to the Saviour, see Sanday and Headlam on Rom. vi. 11; Headlam, *St. Paul and Christianity*, pp. 143 f.; Pfleiderer, *Paulinism*, I. pp. 197 ff.

among all the soldiers of the imperial guards] Lit. 'in the whole of the *praetorium*.' Does this mean a particular residence, and if so, which? Or, a particular body of men? *Praetorium* meant originally 'the praetor's or general's tent in a camp,' *i.e.* 'head-quarters.' When the praetors became civil magistrates in Rome and were often sent to provinces as governors, their official residence in the province was called *praetorium* (Matt. xxvii. 27; Mk. xv. 16; Jn. xviii. 28, 33; Acts xxiii. 35). That is not the meaning here; the

* That *ἐν Χριστῷ* must go with *φανεροί*, and that 'all the rest' means all who visited St. Paul in his dwelling, is pointed out by Wieseler, *Chronologie*, p. 457.

praetorium which St. Paul influenced was in Rome. On the assumption that it means a *place*, two hypotheses are advocated. (1) The Imperial residence on the Palatine, 'the palace' (A.V.). The opinion of Greek Fathers (who are not good authorities about Roman technical terms) cannot make this explanation probable. Nowhere is the word used in this sense; nor is it likely that it ever was so used, or that St. Paul, who was in Rome at the time of writing, has here made an ignorant blunder. (2) The camp established for the praetorian cohorts by Tiberius, traces of which survive near the present Porta Pia. This meaning also lacks authority. On the assumption that it means *persons* rather than a place, two other hypotheses are advocated. (3) The Praetorian regiments or Imperial Guards. There is abundant evidence (Livy, Tacitus, Suetonius, Pliny, Josephus and inscriptions) that the word was used in this sense. Evidently 'and all the rest' points to *persons* rather than a place. Lightfoot and most moderns adopt this view. (4) Ramsay, *St. Paul the Traveller*, p. 357, follows Mommsen in thinking that the *persons connected with the imperial court* which tried St. Paul are meant. The Apostle might have impressed them. Seeing, however, that he was imprisoned in Rome for two years, that a soldier was always with him, and that the soldier was frequently changed, his opportunities of influencing large numbers of the soldiers must have been far greater. He was in the custody of the Prefect of the Praetorians, and in the course of two years the same soldiers must often have sat with him for hours. *Sa cellule de prisonnier devint un foyer de prédication ardente. . . . La prison de Paul fut ainsi plus féconde, que ne l'avait été sa libre activité. Ses chaines était à elles comme une prédication* (Renan, *L'Antechrist*, pp. 9, 10). See Lightfoot's detached note and Hastings' *DAC.* artt. 'Guard' and 'Palace.' All these interpretations point to Rome, not Caesarea, as the place where the letter was written. Cf. iv. 22.

all the rest] An indefinite expression (καὶ τοῖς λοιποῖς πᾶσιν), meaning that there were many other persons in

Rome who were influenced by the 'ambassador in chains.' It was evident to all who visited this interesting prisoner that he was no vulgar criminal or dangerous leader of revolt. Cf. 2 Cor. xiii. 8; Col. i. 23. There is no need to confine it to the rest of the *soldiers*. We all use similar hyperbole, knowing that it will not be understood literally. "The words intimate a wide personal influence" (Moule). 'The *palace* and all other *places*' (A.V.) cannot stand.

14. **the large majority**] Cf. 1 Cor. ix. 19; 2 Cor. ii. 6, iv. 15. This is another good result of the imprisonment. 'Many' (A.V.) may *perhaps* stand for τοὺς πλείονας in spite of the article; Blass, § 44, 3.

having found in the Lord] A.V. and R.V. connect 'in the Lord' with 'brethren,' which has little point. 'Brethren' = 'Christians,' who of course are 'in the Lord.' In Col. iv. 7 the brother is '*beloved* in the Lord'; in Col. i. 2 the brethren are '*faithful* in Christ.' Here it is the *confidence* that is 'rooted in the Lord.' Nowhere is 'in the Lord' connected with 'brethren.' Cf. ii. 24; 2 Thess. iii. 4; Gal. v. 10. Respecting 'confidence' (πεποιθότας) see on i. 6. For the construction cf. 2 Cor. x. 7.

my bonds] His endurance of them was evidence that the Gospel was something worth suffering for. 'The word of God is not bound,' 2 Tim. ii. 9.

more abundant courage] Through contemplating the heroic endurance of the prisoner.* Courage had already been exhibited by them, and in him they had a pledge of their own victory, *signus victoriae nostrae habentes* (Calvin). All Christians are regarded as 'speaking the word of God.'

the word of God] Following inferior MSS. the A.V. omits 'of God.' Cf. Acts iv. 31; 1 Cor. xiv. 36; 2 Cor. iv. 2; Col. i. 25.

fearlessly] The Apostle harps on courage and confidence.

* Moreover, "the clearer it became that nothing of a suspicious character could be alleged against his work, the bolder they could become in preaching, without fear that they would be suspected of any crime" (B. Weiss *ad loc.*). Cf. ἀκωλύτως, Acts xxviii. 31.

i. 15–20. The Friendly and the Unfriendly Preachers.

15 Some indeed preach Christ even of envy and strife, and some also
of good will. 16 The one preach Christ of contention, not sincerely,
supposing to add affliction to my bonds: 17 But the other of love,
knowing that I am set for the defence of the Gospel. 18 What then?
Notwithstanding, every way, whether in pretence, or in truth,
Christ is preached, and I therein do rejoice, yea, and will rejoice.
19 For I know that this shall turn to my salvation through your
prayer, and the supply of the spirit of Jesus Christ, 20 According to
my earnest expectation and my hope, that in nothing I shall be
ashamed, but that with all boldness, as always, *so* now also Christ
shall be magnified in my body, whether it be by life or by death.

We have here a second paradox. It was paradoxical that the imprisonment of the Apostle should tend to the spread of the Gospel. It was a still greater paradox that the Gospel of love and peace should be preached out of envy and strife.

15 I say that the majority of the brethren are inspired by my sufferings to speak the word of God nobly. The truth is that some whom I could mention are actually preaching the Christ of envy and strife, while others do so also of benevolent purpose both to the cause and me. 16 The latter do this out of love to me, because they know that I am set here by God to defend the Gospel, 17 while the former proclaim [the] Christ out of partisanship, with sadly mixed motives, thinking in this way to increase the pressure of my bonds. 18 Then what is the result? Only that in every kind of way, whether by a mere show of disinterestedness, or with what is truly such, Christ is being proclaimed; and therein I rejoice. Yes, and I shall go on rejoicing. 19 Surely that is the right thing to do; for I know that all this chequered success and suffering, so far from injuring me, will conduce to my salvation here and hereafter, through your entreaty for me, and the consequent bountiful supply of the Spirit of Jesus Christ. 20 All this is in accordance with my intense anticipation and hope that no atom of shame will be found in me; on the contrary, that with every form of boldness of speech, as on all previous occasions, so also in the present crisis, Christ will be magnified in my person, whether I continue to live or am sentenced to death.

15. **some whom I could mention**] This use of τινες occurs in all four groups of the Pauline Epistles; 2 Thess. iii. 11;

1 Cor. iv. 18, xv. 12; 2 Cor. iii. 1, x. 2; Gal. i. 7; Tim. i. 3, 19, etc., A. T. Robertson, *Gr.* pp. 743, 1200.

actually] A frequent use of καί: Gal. ii. 13, 17.

of envy and strife] Through (διά) envious and contentious dispositions. Cf. Mk. xv. 10; Mt. xxii. 18. Envy and strife are often in combination; Rom. i. 29; Gal. v. 20; 1 Tim. vi. 4. This strange contradiction is not rare. Religious teaching often aims more at the discomfiture of those who dissent from us than at bringing men to Christ. Calvin says that in this he had the same experience as St. Paul. '*The* Christ' may indicate that these missionaries were Judaizers, who chiefly insisted on the fact that Jesus was the promised Messiah.

benevolent purpose] The meaning of the Biblical word εὐδοκία varies according to the context. Here the opposition to 'envy and strife' requires 'kindly intention' or 'goodwill'; Eph. i. 5, 9; Ecclus. i. 27, ii. 16, xii. 17, etc. The 'goodwill' is general; not merely to the Apostle, but also to his work. Cf. ii. 13. *Propensa voluntate* (Beza).

16. **The latter**] Inverted order; chiasmus is frequent in the Pauline Epistles. See on 2 Cor. ii. 16, vi. 8, ix. 6, xiii. 3; etc. A.V. transposes *vv.* 16 and 17.

I am set here] Or, 'I am appointed' (κεῖμαι); 'this is why God keeps me in Rome.' Cf. 1 Thess. iii. 3; Lk. ii. 34; Ecclus. xxxix. 29. 'Lying inactive' is not the meaning; rather 'posted as a sentinel.'

to defend] Not 'to give an *account*' of his ministry to God, as Chrysostom and others understand εἰς ἀπολογίαν. See on *v.* 7.

17. **proclaim**] A.V. has 'preach' for both κηρύσσειν and καταγγέλλειν.

Christ out of partisanship] The words are in proximity for the sake of contrast; what has partisanship or intrigue to do with Christ? The words 'proclaim Christ' are rather superfluous, and may be inserted for the sake of the contrast. Ἐριθεία is not connected with ἔρις, but with ἔριθος, 'a hired labourer.' Hence 'electioneering with hired canvassers,' and so 'party spirit.' A.V. has

'strife,' as if from ἔρις. See on 2 Cor. xii. 20, and Lightfoot on Gal. v. 20.*

with sadly mixed motives] Lit. 'not purely,' οὐχ ἁγνῶς. Some of their motives were utterly base; καλὰ μέν, οὐ καλῶς δέ, Theodoret; *rem castam non caste*, Augustine. P. Ewald's proposal to make οὐχ ἁγνώς apply to *both* the parties is surprising.

think] There is marked contrast between εἰδότες and οἰόμενοι; the friendly preachers *know*, the unfriendly ones *suppose*. Οἰόμενοι suggests that the thinking is erroneous; Jas. i. 7; 1 Macc. v. 61; 2 Macc. v. 21. Chrysostom and Theodoret surmise that these unfriendly preachers said that Paul's vigorous preaching would excite Nero to persecute. Similarly Pelagius and Erasmus.

in this way] Present infinitive, not future.

to increase the pressure] Θλίψις, commonly rendered 'affliction' or 'tribulation,' Vulg. *pressura* or *tribulatio*, implies pressure, and in classical Greek is used of actual crushing. Here the idea of pressure is appropriate. These unfriendly preachers suppose that they aggravate the galling of the chains. *Vincula jam pressura erat; afflicto afflictionem addere putabant* (Bengel). But the true reading is ἐγείρειν, 'to raise,' not ἐπιφέρειν, 'to add' (A.V.).

18. **Then what is the result?**] Lit. 'For what?' or 'What then?' 'Well, what of that?' This usage of τί γάρ is classical. Cf. Rom. iii. 3. Vaughan follows Meyer and transfers the interrogation to the end of the sentence; 'For what is it but that every way, etc.' That is, 'The result is nothing but this.'

* Kennedy thinks that '*selfish*' ambition may be the prevailing meaning in N.T. Possibly they gloated over the fact that they were free to preach where and when they pleased, while his opportunities were greatly curtailed. Envious themselves, they thought that this would make him envious. That they hoped "to increase the severity of his imprisonment *by exciting the jealousy of the Court*" cannot be the meaning. He was not the founder of the Church in Rome, and they may have regarded him as an intruder.

only that] They meant to produce affliction, and they have caused joy. Cf. Acts xx. 23. Some texts here omit πλήν and some (with more probability) omit ὅτι.

in every kind of way] Cf. 2 Thess. iii. 16; Rom. iii. 2.

a mere show] Or, 'ostensible motive' (προφάσει). As in 1 Thess. ii. 5, this would be disinterestedness. The word commonly implies that the ostensible motive is insincere; Acts xxvii. 30. Vulg. has *per occasionem*, which is not the meaning; Beza *in speciem*.

therein I rejoice] The punctuation is uncertain. Apparently St. Paul checks himself here; it seems so strange to rejoice at insincere preaching of Christ. But on the whole he feels justified and decides that he may go on rejoicing. This requires a full stop after 'rejoice' and after 'rejoicing.' But it is possible to place only a comma after 'rejoicing' and connect closely with what follows; 'I shall go on rejoicing, for I know that, etc.' Both ways make good sense. The punctuation of A.V. and R.V. is less forcible. See on 2 Cor. xi. 1, where there is similar doubt about ἀλλὰ καί and punctuation.

These outbursts of joy from one who for years had been a prisoner are remarkable. But Renan says with truth, *En somme peu d'années dans la vie de l'apôtre furent plus heureuses que celles-ci* (*L'Antechrist*, p. 17). Moreover, this spirit of resignation, which is not found in Galatians or 2 Corinthians, is natural enough towards the end of a very chequered imprisonment. See Augustine, Letter to Vincentius, *Ep.* XCIII. iv. 15. We learn from Chrysostom, Theodore, and Theodoret that this passage was misinterpreted to mean that St. Paul did not approve of attacks upon heresy. But in this case it was not the teaching, but the spirit of the teachers, that was wrong.

19. **All this**] This perplexing combination of what is wholly satisfactory with what is mainly very much the reverse.

will conduce to] 'Will turn out to'; *non modo non in pressuram* (Bengel): Lk. xx. 13; 2 Macc. ix. 24. Here we have a quotation from Job xiii. 16; cf. xv. 3. Quotations

from Job are rare in N.T. Cf. 1 Thess. v. 22; Rom. xi. 35; Lk. i. 52.

my salvation] In its widest sense, as is shown by what follows respecting the Holy Spirit. Chrysostom limits it to deliverance from peril; but cf. *v.* 28, ii. 22, and the similar passage 2 Thess. ii. 13.

through your entreaty] Same word as in *v.* 4. He is confident that they will pray for him and pray effectually. Intercession on the human side, and supply of the Spirit on the Divine side, secure his salvation. See on 1 Thess. v. 25; 2 Thess. iii. 1; 2 Cor. i. 11. He believed intensely in intercession.

and the consequent supply] The 'supply' is bracketed with 'your entreaty' under one article, so that 'your' belongs to both. The response to prayer is regarded as certain and immediate; Mk. xi. 24. The Philippians' prayer ascends to heaven, and from heaven the supply descends. It is doubtful whether ἐπιχορηγία means a 'bountiful supply' or even an 'additional supply.' Language becomes weakened in course of time, and then additions are made to restore the original strength. Compounds are often more common in late Greek than the simple words. Thus ἐπιχορηγεῖν is used in much the same sense as χορηγεῖν, and in N.T. it is more frequent. M. and M., *Vocabulary*, p. 251. So also ἀποθνήσκειν than θνήσκειν: ἀποκτείνειν is frequent, while κτείνειν does not occur.

the Spirit of Jesus Christ] We need not ask whether this means the Spirit which Jesus gives or the Spirit which He is. St. Paul makes no hard and fast distinctions. See on 2 Cor. iii. 17. See also Burton, *Spirit, Soul, and Flesh*, p. 190; Headlam, *St. Paul and Christianity*, pp. 106 f. "It is, in fact, impossible to make a rigid distinction in the Pauline Epistles between the Holy Spirit and the Spiritual Christ. Life in Christ and life in the Spirit are the same" (Gardner, *Religious Experience of St. Paul*, p. 176).

20. **intense anticipation**] Or, 'eager expectation,' 'earnest desire.' Ἀποκαραδοκία, which occurs elsewhere in Biblical Greek, Rom. viii. 19 only, combines the ideas of turning

away from other objects (*ἀπό*) and stretching out the head with eagerness to some one thing. The *ἀπό* might indicate the *quarter whence* the thing desired is expected to come; or waiting *right on to the end*. In any case it implies fixedness. Theodore makes the *ἀπό* negative, so that *ἀποκαραδοκία* = *τὸ ἀπελπίζειν* = 'despair'; 'I am moved by despair and help.' This can hardly be right. See Deissmann, *Light*, p. 377; Cremer, *Lex.* p. 177. Josephus says of himself during the siege, that he disregarded those who were bringing ladders, *ἀπεκαραδόκει δὲ τὴν ὁρμὴν τῶν βελῶν*, *BJ*. III. vii. 26. Suicer, I. 451.

no atom of abject shame] With regard to the defence and commendation of the Gospel. There will be no cowardly reticence. Other possible failures, such as miscalculation and disappointment, may be included in the comprehensive *ἐν οὐδενί* which is balanced by the comprehensive *ἐν πάσῃ παρρησίᾳ*.

every form of boldness of speech] The opposite of base shame; 1 Jn. ii. 28. See on 2 Cor. iii. 12 and x. 8, and cf. Eph. vi. 19.

the present crisis] His imprisonment and approaching trial. His conviction is based on past and present experience.

Christ will be magnified] With characteristic humility he does not say 'I will magnify Christ'; he claims no independent action, as if Christ were in his debt. Cf. *μεγαλυνθῆναι*, 2 Cor. x. 15.

in my person] Cf. 1 Cor. vi. 20; 2 Cor. iv. 10. His body will be the sphere in which Christ's majesty will be made conspicuous. It was his body that was in prison and affliction.

whether . . . or] So that, whatever his enemies do to him, they will promote the glory of *Christ*; not that, as Jerome puts it, they cannot hurt *Paul*. Evidently this is late in his imprisonment.

He has told the Philippians about his work and fellow-workers; he now goes on to tell them of his feelings

i. 21–26. The Apostle's Perplexity and Hope.

21 For to me to live is Christ, and to die is gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose, I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. 24 Nevertheless, to abide in the flesh, *is* more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith, 26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

We have here a third paradox; this time an internal one, in the heart of the Apostle himself. He longs to die, and he longs to live. He yearns to depart, and be more closely with Christ; and he yearns to stay, and do Christ's work among his beloved Philippians.

21 I am confident that He will be glorified by my life or my death, for, whatever it may be to others, to me life means Christ, and therefore death, which will take me to Him, means gain. 22 But if my life in the flesh thus far, if this has been fruitful of good work, and therefore may be equally fruitful in the future—then I do not decide what I am to choose; 23 but I am held in a strait between the two alternatives; having my desire towards striking camp and being with Christ, for it is far, far better; 24 but to abide by the flesh is more necessary on account of you. 25 And of this being fully confident, I know that I shall bide and abide here with all of you, to promote your advance in believing and your joy in believing, 26 in order that your reason for boasting may, because of your relation to Christ Jesus, be more abundant in me, His Apostle, through my presence with you again.

21. **to me life means Christ**] The 'me' is very emphatic. 'For *myself* there is no life worth calling life, except what is spent with Christ.' Not merely 'in my opinion,' but 'in my experience.' *Si vixero, Christo;* or better, *Quicquid vivo, Christum vivo* (Bengel). Cf. iii. 8, 9; Gal. ii. 20. Not 'Christ is to me lyfe' (Tindale), but 'to me living is Christ.'

death] 'Life' means continuing to live, pres. infin., τὸ ζῆν. Note the change to the aor. infin., τὸ ἀποθανεῖν, 'to have died,' 'to be dead,' not τὸ ἀποθνήσκειν, 'the act of dying.' Cf. 2 Cor. vii. 3, εἰς τὸ συναποθανεῖν καὶ συνζῆν, 'to share life after death and before death with you.'

is gain] St. Paul is preparing for the statement in *v.* 23,

that for *him* to have left this life is preferable to being in it. Of course he does not mean that only this life is Christ, and that leaving this life (*i.e.* leaving Christ) is gain. Cf. Wisd. iii. 1–3. Calvin remarks that this passage is fatal to the view that the intermediate state is one of sleep and unconsciousness.

22. **But if my life in the flesh**] The verse is a well-known *crux*, and certainty as to its exact interpretation is impossible. The A.V. hardly does justice to the Greek. The R.V. gives two renderings, one in the text, and one in the margin. WH. margin suggests *ἔργου καὶ τί αἱρήσομαι; οὐ γνωρίζω*. If . . . work, 'then what am I to choose? I cannot say.' So also Blass, § 65, 1, § 77, 6. Otherwise Winer, pp. 374, 751. In any case something not in the Greek must be supplied, and ellipses are common in Paul. The general meaning, however one may reach it, is clear; 'If my continuing to live in the flesh is to be fruitful for the Gospel, I cannot declare what I am to choose.' He adds 'in the flesh,' because 'death' does not mean ceasing to live; for the same reason he substitutes 'striking camp' for dying.

I do not decide] Or, 'I do not perceive,' 'I do not understand.' In classical Greek *γνωρίζω* means 'I *get* knowledge of,' or 'I *have* full knowledge of,' and this may be the meaning here. But in N.T. the verb is commonly transitive, 'I *make* known,' 'I declare'; 1 Cor. xii. 3, xv. 1; 2 Cor. viii. 1; Gal. i. 11; etc. 'I do not decide' may represent either use. See M. and M., p. 120.

23. **But I am held in a strait**] '*For* I *am* in' (A.V.) is a false reading (*γάρ* for *δέ*) and an inadequate rendering of *συνέχομαι*. The verb implies the pressure which confines and restricts; Lk. viii. 45; xii. 50, xix. 43; Acts xviii. 5. See on 2 Cor. v. 4, where *συνέχει ἡμᾶς* means 'hems us in,' keeping us from all selfish motives. Cf. *συνοχή*, 2 Cor. ii. 4.

between the two alternatives] 'From both the sides,' *ἐκ τῶν δυο*, 'betwixt *the* two,' the two just mentioned. As Seneca says (*Ep.* lxv. 18), *Sapiens assectatorque sapien-*

tiae adhaeret quidem in corpore suo, sed optima sui parte abest: et ita formatus est, ut illi nec amor vitae, nec odium sit. Patitur mortalia; scit ampliora superesse. "To many of us life and death have seemed like two evils, and we knew not which was the less. To the Apostle they seem like two immense blessings, and he knows not which is the better." (Ad. Monod, quoted by Moule).

my desire towards] '*The* desire,' the one which now consumes him and is decidedly in one direction.

striking camp] This is probably the metaphor by which 'to unloose' (ἀναλῦσαι) comes to mean 'to depart from life.' M. and M., p. 36; Burton, *Moods and Tenses*, § 107, 413. *Dissolvi* Vulg. represents the inferior reading ἀναλυθῆναι. In inscriptions the verb is used of departing in death. Cf. 2 Cor. v. 1; 2 Tim. iv. 6; Clem. Rom. *Cor.* xliv. 5. Others suggest 'unloosing from moorings and setting sail' as the metaphor. Tobit ii. 9; Judith xiii. 1; see Suicer.

being with Christ] Cf. 1 Thess. iv. 17. In both passages, as in Col. ii. 20, iii. 3, we have σύν, which implies closer union than μετά. Thackeray, *St. Paul and Jewish Thought*, pp. 128 f. The two infinitives have only one article; departing and being with Christ are closely connected. Cf. 'To-day thou shalt be with me in Paradise,' Lk. xxiii. 43; also Acts vii. 59, words which St. Paul heard; 2 Cor. v. 8. In 1 Thess. iv. 14, 16 and 1 Cor. xv. 51, 52 the dead are asleep and awake to be with Christ at His Return; St. Paul has no fixed scheme of eschatology. Deissmann, *St. Paul*, p. 189.

far, far better] The comparative κρεῖσσον is doubly strengthened with πολλῷ μᾶλλον, a combination unique in N.T. Cf. 2 Cor. iii. 9, vii. 13. Blass, § 44, 5. *Decedere est melius quam manere in carne: cum Christo esse, multo magis melius* (Bengel). Such strengthened comparatives occur in colloquial Latin. Plautus has *magis dulcius* and *magis certius*.

24. **to abide by the flesh**] Not '*in* the flesh' (A.V., R.V.); the ἐν is an interpolation from *v.* 22. Except in the

strictly local sense, as 'in Ephesus,' 1 Cor. xvi. 8, St. Paul never has ἐν after ἐπιμένειν. 'To abide by' means 'to retain with all its consequences.' 'Nevertheless' (A.V.) is too strong for δέ.

more necessary] There is more obligation to adopt this alternative. Cf. St. Paul's speech, Acts xiii. 46.

on account of you] Or, 'for your sake,' δι' ὑμᾶς. He has no weak longing for death as an escape from the work and worry of this world. *Nam ipse vitae plenus est, cui adjici nihil desiderat sua causa, sed eorum quibus utilis est. Liberaliter facit, quod vivit. . . . Dolorem fert, mortem expectat* (Seneca, *Ep.* xcviii. 15, 17). Wetstein quotes *Ingentis animi est aliena causa ad vitam reverti : quod magni viri saepe fecerunt* (*Ep.* civ. 4).

25. **of this being fully confident**] He is not claiming to have had a divine revelation to this effect; he is giving his own conviction. He said that he *knew* (οἶδα there as here) that the Ephesians would never see him again (Acts xx. 25); yet he did return to Ephesus (2 Tim. i. 15, 18, iv. 20). *Nihil nisi sub conditione sperat* (Calvin). For πέποιθα see on *v.* 6.

bide and abide with] Μενῶ καὶ παραμενῶ. The latter means 'remain beside,' 'continue with.' The verb often implies a voluntary remaining when one might depart. For similar playing on words see on iii. 3; 2 Thess. iii. 11; 2 Cor. i. 13, iv. 8, etc. This is some indication that he expects his trial to take place soon, and therefore that he had already been imprisoned for a long time.

all of you] He once more (see on *v.* 8) intimates that all his Philippian converts are included. It is not likely that all his converts everywhere are meant.

advance in believing] 'Advance' and 'joy' have only one article (see on *v.* 19), and therefore 'in believing' (τῆς πίστεως) belongs to both. See on *v.* 12 for 'advance.' 'Joy,' the dominant note, sounds once more.

26. **reason for boasting**] Cf. Ecclus. ix. 16. The sentence is somewhat obscure; but ἐν Χριστῷ Ἰησοῦ belongs to περισσεύῃ, not to καύχημα, for which A.V. wrongly has 'rejoicing' here, ii. 16 and iii. 3.

presence with you again] Or, 'my coming to visit you again'; cf. ii. 12; 1 Cor. xvi. 17; 2 Cor. x. 10.* This meaning of *παρουσία* is common in papyri. The idea of 'coming in state,' or 'paying an official visit,' which the word sometimes implies, is probably absent here. See on 1 Thess. ii. 19. Meanwhile, until he can come, he sends exhortations and instructions.

i. 27-ii. 18. HORTATORY AND DOCTRINAL

This portion of the Epistle falls easily into three distinct paragraphs, which, however, are closely connected with one another, the doctrinal part forming a link between the two exhortations, both of which are directed to the same end, viz., the promotion of unity by the practice of self-suppression. Evidently there had been at Philippi rivalries and disputes, if not something more serious. This was a real drawback to the Apostle's general satisfaction, and he now begins to deal with it. We have i. 27–ii. 4 Exhortation to Unity and Self-negation; ii. 5–11 Christ the great Example of Self-negation and Humility; and ii. 12–18 Further Exhortation to Unity and Submission. As before, it is convenient to break up the long Greek sentences.

i. 27–ii. 4. Exhortation to Unity and Self-negation.

27 Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, 28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, 30 Having the same conflict which ye saw in me, and now hear *to be* in me.

ii. 1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love,

* If this letter had been written at Caesarea, he would be expecting to visit, not Philippi, but Rome, to which he had appealed.

being of one accord, of one mind. [3] Let nothing be *done* through strife, or vainglory, but in lowliness of mind let each esteem other better than themselves. [4] Look not every man on his own things, but every man also on the things of others.

We have the usual alternation of subject. Having for a while spoken of himself, he now turns again to his converts.

[27] **Only, whatever happens to me, do remember of what Kingdom you are citizens, and do live worthily of the Gospel of Christ. So that whether I come and see you with my own eyes, or stay away and hear all about you from others, let me have the joy of knowing that you are standing firm in one and the same spirit, with one soul fighting side by side in alliance with the Faith of the Gospel.** [28] **And never be scared by any assault made upon you by those who oppose you. Fearlessness of this kind is a clear intimation to them of their perdition, but of your salvation. And the fearlessness with its meaning comes of course from God ;** [29] **because on you there was conferred by Him the privilege that on Christ's behalf you should not only in faith surrender to Him, but also on His behalf suffer.** [30] **For you have entered the same sort of arena of conflict in which you saw me contending at Philippi and now hear of my contending in Rome.**

ii. [1] **It is therefore to your own experience that I can appeal. If your life in Christ has any power to persuade you, if love supplies any encouragement, if fellowship with the Spirit of love is a reality, if you feel any tenderness and compassion,** [2] **complete in me the joy which you have already inspired. You can do this by being of the same mind among yourselves, by mutual and impartial love, by being knit together in soul, by being of one mind.** [3] **Do nothing under the influence of partisanship, nothing under the influence of personal vanity ; on the contrary, with lowliness of mind, each of you regarding one another to be superior to himself,** [4] **each and all of you adopting as your aim, not your own interests alone, but beyond them the interests of others.**

27. **whatever happens to me**] This is implied in the 'only' (*μόνον*). For a similar ellipse after *μόνον* see Gal. ii. 10, vi. 12. In 2 Thess. ii. 7 there is probably no ellipse. What follows here is very emphatic.

of what Kingdom you are citizens] *Πολιτεύεσθε* implies 'behaving as citizens' (R.V. margin), and in iii. 20 the Philippians are reminded that 'our citizenship (*πολίτευμα*) is by its very nature (*ὑπάρχει*) in heaven.' The expression *ἀξίως πολιτευόμενοι* is used by Clement of Rome *Cor.*

xxi. 1 ; cf. xxi. 1, liv. 4. The verb is no doubt purposely substituted for the more usual *περιπατεῖν* to remind the Philippians that they are fellow-citizens and ought to be united. Philippi was a Roman colony, and the idea of citizenship would be readily appreciated there. Elsewhere in N.T. the verb occurs only in Acts xxiii. 1, in a speech of St. Paul. Cf. 2 Macc. vi. 1, xi. 25, and see Suicer, II. 799.

worthily of] Cf. 1 Thess. ii. 12 ; Rom. xvi. 2 ; Eph. iv. 1 ; i. 10. Deissmann, *Bible Studies*, pp. 248 f.

whether . . . or] The construction is not quite smooth, but the meaning is plain.

all about you] With *τὰ περὶ ὑμῶν* here and ii. 19, 20, cf. *τὰ περὶ ἡμῶν*, Eph. vi. 22.

are standing firm] The present of the strong form *στήκω* is used, as in 2 Thess. ii. 15 and Gal. v. 1, followed by *ἐν*, as in iv. 1 ; 1 Thess. iii. 8 ; 1 Cor. xvi. 13. Kennedy, *Sources of N.T. Grk.* p. 158. The thought of contests in the arena seems to be in the Apostle's mind throughout the passage ; cf. *v.* 30 ; ii. 16, iii. 14. While our Lord's illustrations are mostly from external nature and country life, those of His Apostle are mostly from city life—the stadium, the army, slavery, legal institutions, trade, etc. Conybeare and Howson, ch. xx. *sub init.* E. A. Abbott, *The Fourfold Gospel*, V. p. 236.

in one and the same spirit] P. Ewald takes *ἐν ἑνὶ πνεύματι* to mean the Holy Spirit, comparing Eph. i. 17, iv. 3 ; so also Moule, comparing 1 Cor. xii. 13 ; Eph. ii. 18.

with one soul] Cf. Acts iv. 32. The best ancient Versions and Chrysostom connect ' with one soul ' with ' stand firm.' The emphatic position before ' fighting side by side with ' is more forcible. On *ψυχή* see Hatch, *Biblical Greek*, pp. 101–109.

in alliance with the Faith] This rather than ' for the faith ' (A.V., R.V.) seems to be the meaning ; but ' shoulder to shoulder *with one another* ' may be right. This, however, is already expressed by ' with one soul.'

' The Faith ' is personified, as the Truth is in 1 Cor. xiii. 6. In any conflict, Christians must range themselves

on its side. The Faith of the Gospel is that which Christians have to believe and practise. Harnack, *Dogmengeschichte*, I. pp. 129 ff.

28. **never be scared**] *Πτύρομαι* occurs nowhere else in Scripture. It is used of animals shying when startled, and often figuratively. The opponents are Jews or heathen, and this is one o several indications that Christians in Philippi and elsewhere in Macedonia were suffering persecution. See on i. Cor. xvi. 9 and 2 Cor. vii. 5.

of this kind] 'Of such a character as to be.' The pronoun *ἥτις* is attracted into the gender of *ἔνδειξις*, 'intimation,' or 'demonstration.' This word is Pauline in N.T. (Rom. iii. 25, 26; 2 Cor. viii. 24), and it is not found in LXX. It means an appeal to facts. For the attraction cf. Eph. iii. 13.

their perdition] The fearlessness of the Christian athlete shows his opponents that they are contending against something more than human force. If they kill him, they send him to the eternal joy which he desires, while they make their own entrance into it less possible. St. Paul nowhere defines 'perdition,' which is the opposite of 'salvation.' Cf. iii. 19.

your salvation] In complete generality of meaning. See Hort on *σωτηρίαν ψυχῶν*, 1 Pet. i. 9. 'To you of salvation' (A.V.) is an inferior reading, *ὑμῖν* for *ὑμῶν*. The pronoun is emphatic here and in the next verse.

the fearlessness with its meaning] This is included in the neuter *τοῦτο*. It is owing to Divine agency that the Christian athlete is free from fear, and that this fact has its twofold message, whether the world recognizes this or not. This twofold message is a 'cloud and darkness' to the adversaries, but 'light by night' to those whom they persecute (Barry).

29. **because on you**] How does the Apostle know that this comes from God? Because an immense privilege and honour has been conferred on his converts, which would be unintelligible otherwise. *Gratiae munus signum salutis* (Bengel). The verb *ἐχαρίσθη* implies this; it was a free

gift, and an invaluable one ; Lk. vii. 21, 42. Cf. ἡ χάρις, i. 7, and ἐχαρίσατο, ii. 9.

on Christ's behalf] We have this repeated for emphasis, and between we have the surrender to Him ; τὸ ὑπὲρ . . . τὸ εἰς . . . τὸ ὑπέρ. Evidently 'to suffer' was to have come after 'on Christ's behalf.' But it adds point to insert the free gift of faith as the first step in the high privilege, and the 'suffer' comes with emphasis at the close. 'Given (or granted) in the behalf of Christ' (A.V., R.V.) is not the right connexion.

not only] For οὐ μόνον see Burton, § 481.

in faith surrender to Him] Εἰς αὐτὸν πιστεύειν is frequent in John : elsewhere in Paul, Rom. x. 14 and Gal. ii. 16 only.

We see here the boldness and sureness of St. Paul. Christian courage must come from God, because, after enabling us to put our whole trust in Christ, He grants the glory of suffering for Christ. See on 2 Cor. xii. 10 ; also F. B. Westcott, *St. Paul and Justification*, pp. 307 f. To the pagan this is absurd paradox ; he does not wish to suffer at all. But Christian experience proves that the paradox is true ; Acts v. 41 ; Rom. v. 3 ; Col. i. 24. Πιστεύειν εἰς is the most common formula for absolute trust with regard to Christ or God.

30. **the same sort of arena of conflict**] Cf. 1 Tim. vi. 12 ; 2 Tim. iv. 7. In 1 Thess. ii. 2 he alludes, as here, to what he had suffered from the Jewish mob and the Roman duumvirs at Philippi. The nominative participle (τὸν αὐτὸν ἀγῶνα ἔχοντες), though not strictly grammatical, for it looks back to ὑμῖν, is very natural, especially when we remember that St. Paul was dictating. Moulton, *Prolegomena*, p. 225. Cf. ἀνεχόμενοι, Eph. iv. 2. It is not necessary, in order to save the grammar, to make ἥτις . . . πάσχειν a long parenthesis. Note οἷον, not ὅν : it was not identical, for the Philippians were not in prison ; but they were exposed to persecution.*

* That "some of the Christians were in the custody of the military authorities as seditious persons" at Philippi at this time is rather more than can safely be inferred from this passage.

now hear] From Epaphroditus, or whoever read this letter to them.

ii. 1. **in Christ**] See on i. 13. The four clauses seem to be arranged in pairs, one relating to union with Christ and its benefit, the other to communion with the Spirit and its benefit.

any power to persuade you] The context shows that *παρακλῆσις* here means 'exhortation' rather than 'supplication' or 'consolation' (Vulg.). Cf. 1 Cor. xiv. 3; 2 Cor. viii. 17).

encouragement] With *παρακλῆσις* and *παραμύθιον* (Wisd. iii. 18) cf. *παρακαλοῦντες* and *παραμυθούμενοι* (1 Thess. ii. 12).

fellowship with the Spirit] *κοινωνία* (i. 5, iii. 10), *συνκοινωνός* (i. 7) and *κοινωνεῖν* (iv. 15) are characteristic words in this letter, which pleads for unity, and the renderings ought to harmonize. This passage decides for 'fellowship.' See Robertson and Plummer on 1 Cor. x. 16 and cf. 2 Cor. xiii. 13.

tenderness] *Σπλάγχνα* as in i. 8; and the word for 'compassion' is also plural, *οἰκτιρμοί*. In Scripture both words are commonly plural. In N.T. *οἰκτιρμοῦ*, Col. iii. 12, is the sole exception. It is extraordinary that these plurals, according to overwhelming evidence, are preceded, like *κοινωνία*, by *εἴ τις*. St. Paul, in dictating, probably said *εἴ τις*, meaning to use another singular noun; and then used two plurals, as best expressing his meaning. Scrivener, *Introd.* II. p. 386; Moulton, *Proleg.* p. 59; A. T. Robertson, *Gr.* p. 410. On the fondness of St. Paul for long enumerations of cognate moral qualities see Simcox, *Writers of the N.T.* pp. 35 f. Chrysostom calls attention to the intense earnestness of these four clauses. The need of unity is so great that exhortation has become entreaty.

2. **complete in me the joy**] Already mentioned in i. 4. 5. We have here the same verb as in Jn. iii. 29, 'This my joy has been made complete,' *πεπλήρωται*: also 1 Jn. i. 4; 2 Jn. 12.

being of the same mind] He has prayer for *all* of them

(i. 4), he thinks well of them *all* (i. 7), they *all* share grace with him (i. 7), he yearns after *all* of them (i. 8). He has begged them to be united in fighting on the side of the Faith (i. 27). Here, in the "tautology of earnestness," he enlarges on the great need for united thought and action. For *ἵνα* see Burton, § 215, 217; Lightfoot on Col. i. 9; for *τὸ αὐτὸ φρ.*, Deissmann, *B.S.* p. 256.

by mutual and impartial love] So that the love may be 'the same' in all relations. There is such a thing as unity in hatred.

knit together in soul] *Σύνψυχοι* occurs nowhere else in N.T. The classical word is *σύμφρων*. It is better to have a comma after *σύνψυχοι*, rather than make it coalesce with *τὸ ἓν φρονοῦντες*, 'with according soul being of one mind.' We have four antecedents with 'if' in *v.* 1, and four consequents in *v.* 2.

being of one mind] He finds it difficult to explain without repetition; cf. iv. 1. He ends where he started, slightly varying the expression, by substituting 'the one,' *τὸ ἕν*, for 'the same,' *τὸ αὐτό*. He has his favourite verb *φρονεῖν* with both; and it always refers, not to any particular opinion, but to a permanent view or feeling. 'Minding the one thing needful' is a possible meaning. But cf. the current phrase *ἓν καὶ τ᾽αὐτό*, *unum atque idem*, 'one and the same.' There is similar repetition iii. 7–9 and iv. 12.

3. **Do nothing, etc.**] 'Do' is not expressed here, any more than in the proverbial *μηδὲν ἄγαν*. Cf. *μὴ παιδὶ μάχαιραν, μὴ πῦρ ἐπὶ πῦρ*. Ignatius, *Philad.* viii. 2 has *μηδὲν κατ᾽ ἐριθείαν πράσσετε*. But it is perhaps simpler to supply *φρονοῦντες* from the previous clause; '*having in mind* nothing in the way of partisanship.' The meaning is much the same. For *ἐριθεία* see on i. 17.

personal vanity] As opposed to zeal for the glory of God. Personal vanity and strife are often cause and effect, setting oneself up provokes others to pull one down. *Κενοδοξία* has this meaning here, as in Macc. ii. 15, viii. 18; also in Philo and Polybius. But in Wisd. xiv. 14 it seems

to mean 'vain opinion,' 'folly.' Cf. Gal. v. 26; Suicer, II. 86.

lowliness of mind] So A.V. and R.V. here for ταπεινοφροσύνη. Col. iii. 12 A.V. has 'humbleness of mind,' R.V. 'humility.' Lowliness of mind opposes 'vanity,' and regarding the interests of others opposes 'partisanship.' As the word has the article, we might say '*due* lowliness of mind.' The virtue is specially needed when we compare ourselves with others. The word is not found in classical Greek. Humility, one of the greatest of Christian virtues, was of little account with the majority of heathen philosophers. A low opinion of yourself is either true or false. If it is false, you ought to correct it. If it is true, you are a very poor creature. Aristotle's μεγαλόψυχος has no humility, and a society consisting of μεγαλόψυχοι would be intolerable.

regarding one another] This explains what is meant by humblemindedness. The Christian knows that he has many defects and failings which are unknown to his fellows, and which he has no right to suppose that they have. On the other hand, he sees in them virtues which he knows that he does not possess.

4. **each and all**] The plural ἕκαστοι makes the scope of the admonition more comprehensive. The plural is rare; here only in N.T. As the Apostle makes no exceptions in his affection for them, so there ought to be no exceptions in their affection for one another. Cf. 1 Cor. x. 24, 33. With the repetition of ἕκαστοι cf. 1 Cor. vii. 17. We need not press the repetition to mean 'each set of you,' 'each little section into which you may be divided.' The imperative 'Look not' (A.V.) is wrong.

It is *possible* that *v.* 4 repeats the second half of *v.* 3; each fixing his attention, not on *his own good qualities*, but on those of others also. The 'also' is against this interpretation.

beyond them] Or 'also' is the meaning of καί. It is not wrong to look to one's own interests; it is wrong to look to them exclusively. With σκοπούντες cf. σκοπεῖτε,

iii. 17; friendly interest is implied in both places. Contrast Rom. xvi. 17.

ii. 5–11. Christ the Great Example of Self-negation and Humility.

5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the Name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth: 11 And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

This doctrinal portion, important as it is in itself, comes in quite incidentally. "A purely practical motive has led the Apostle to hand down to us one of the loftiest expressions of his faith in Christ" (Von Soden, *Early Christian Literature*, p. 111). Its object is, not to correct errors by giving instruction in doctrine, but to enforce the exhortations respecting conduct, by appealing to the conduct of Christ, "which is the ideal type that the Christian should strive to imitate and reproduce" (Sabatier, *The Apostle Paul*, p. 256). Neither here nor in the latter doctrinal passage (iii. 2–iv. 1) is there any hint that errors of doctrine existed in the Philippian Church; and no Epistle of St. Paul has less of doctrine in it than this one. The things which needed correction were rivalries and squabbles. The establishment of harmonious thought and action in a community requires from each individual the repression of all self-assertion and the renunciation of much that might be claimed. The whole life of Christ on earth is a unique pattern of such humility; and it won a unique reward.*

* *Un Dieu anéanti, rend les humiliations honorable : un Dieu chargé de nos douleurs, rend les souffrances aimables : un Dieu uni à l'homme*

The language of the passage is carefully chosen, with balances and rhythmical clauses. The Apostle "loves that rhythm of style for which his taste had been sharpened by the language of the Prophets. Whole sections of his Epistles can be divided into short complete lines like poetry in prose" (Von Soden, p. 25). A. S. Way makes this passage into a "Hymn of the Incarnation." See on 1 Thess. iv. 17, p. 78 footnote. See also Deissmann's excellent remarks, *St. Paul*, pp. 168 f.; Headlam, *St. Paul and Christianity*, pp. 58 f.; Moffatt, *Intr. to the Literature of the N.T.* pp. 57, 167; Ramsay, *The First Christian Century*, pp. 105 f.; Rostron, *Christology*, pp. 112–129.

[5] Reflect in your own minds this, which was also the thought in the mind of Christ Jesus; [6] who, though He was by nature in the form of God, yet did not regard being on an equality with God as a prize to be strenuously secured. [7] On the contrary, of His own free will He divested Himself of His glory in assuming the form of a bondservant by being born in human guise. [8] And being recognized by men as a man in all that is external, He humbled Himself by becoming obedient to God, which extended to submission unto death, and not merely death, but death on the cross. [9] Therefore in consequence of this God supremely exalted Him, and conferred upon Him the name which is above every name, [10] so that in Jesus' Name every knee should bow, of beings in heaven, and beings on earth, and beings under the earth, [11] and every tongue freely confess that Jesus Christ is Lord, and all this to promote the glory of God the Father.

5. **Reflect in your own minds**] He continues to dwell on the condition of their minds; *φρονεῖν*, as twice in *v.* 2.

the thought in the mind] All that the Greek gives is 'which also in Christ Jesus,' and the meaning almost certainly is 'Think in yourselves that which He also thought in Himself,' understanding *ἐφρονήθη*: 'Model your thoughts on His. It is sometimes understood to mean, 'Cultivate the same unity among yourselves *as you have enjoyed in relation to*

fait taire la raison, et rend la foi même raisonnable (Massillon). *Qu'est-ce qu'être membre de Jésus-Christ? C'est suivre la destinée du chef, et lui être conforme; mourir à tout avec lui; ne former au dedans de soi que ses desires et ses sentiments; ne pas chercher sa consolation en ce monde comme lui* (*ibid.*)

Christ.' What follows about Christ as a pattern of humility and self-renunciation is decisive against this. The Latin of Theodore of Mopsuestia has *Talia sapite et qualia Christus videtur sapuisse :* Beza *Is sit affectus in vobis, qui fuit et in Christo.* Bossuet *Entrons dans les mêmes dispositions où a été le Seigneur Jésus.*

The next two verses (6, 7) are among the most difficult passages in Scripture. Each clause is open to more than one interpretation, and it is impossible to be certain about the correctness of the several solutions which one decides to adopt. The leading words in most of the clauses are of disputed, if not doubtful, meaning. Note the three verbs which express existence ; εἶναι ' to be,' ὑπάρχειν ' to be essentially,' γίνεσθαι ' to come to be,' ' to become.'

6. **though He was by nature**] Or, ' being originally ' (R.V. margin) : not ὤν (i. 1 ; Rom. i 7 ; 1 Cor. i. 2 ; etc.), but ὑπάρχων (see Evans on 1 Cor. xi. 7). The word points clearly to the pre-existence of Christ, to the period prior to the Incarnation. The participle is probably imperfect ; and the expression points clearly to the meaning of the words which accompany it. Sabatier calls the four words " the most exalted metaphysical definition ever given by Paul to the Person of Christ " (*The Apostle Paul*, p. 259).

" The epistle sets forth three different states of the Messiah : pre-existence in heaven, humiliation on earth, and enthronement in heaven. Each of these is presented with a wealth of meaning beyond anything taught in the previous Paulinism " (C. A. Briggs, *The Messiah of the Apostles*, p. 179).

in the form of God] Ἐν μορφῇ Θεοῦ. The best alternative for ' form ' here is ' nature,'—that which He was really. But ' by nature ' being implied in ὑπάρχων the more literal ' form ' is the better rendering. ' In the form of God ' means ' possessing the Divine attributes.' Cf. the ' image (εἰκών) of God,' 2 Cor. iv. 4 ; Col. i. 15, 16 ; and ' the expression of His essence ' (χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ) Heb. i. 3—phrases which come near to the Johannine doctrine of the Λόγος. See Lightfoot on Col. iii. 10, J. H. Bernard on 2

Cor. iv. 4, Westcott on Heb. i. 3, Pullan, *Early Christian Doctrine*, p. 21, and *Foundations*, pp. 192 f.

did not regard] The same verb as in *v.* 4, perhaps purposely repeated.

being on an equality] We have here, not *ἴσον τῷ Θεῷ*, as Jn. v. 18, but *ἴσα Θεῷ*, which *possibly* implies the Divine prerogatives rather than the Divine Person, 'the being equal things with God,' or perhaps 'existence on equality with God.'

a prize to be strenuously secured] The meaning of *ἁρπαγμός* remains open to doubt, but the idea of 'robbery' or 'plundering' may be set aside. The Latin rendering *rapina* has misled many translators and commentators. Nor need the original distinction, between *ἁρπαγμός*, the 'process or act of plundering,' and *ἅρπαγμα*, a 'piece of plunder,' be maintained. In late Greek the differences implied by differences of termination become blurred; *e.g.* *θεσμός* and *ἱλασμός* represent a result rather than a process or act; and the difference between *βρῶσις* and *βρῶμα*, *πόσις* and *πόμα* is sometimes ignored; Theodore here treats *ἁρπαγμός* as the same as *ἅρπαγμα*. It means 'a catch,' something which is of great value, perhaps without the original idea of acquisition. The latter point is in dispute. Does *ἁρπαγμός* mean a treasure to be eagerly acquired, or a treasure to be tenaciously retained? The word may seem to imply the former and the context is not decisive. On the one hand it is said that, if Christ was already by nature in the form of God, possessing all the Divine attributes, how could He regard equality with God as a treasure to be *acquired*? On the other hand, by becoming incarnate, He treated it as a treasure which He would not *jealously cling to and hold fast.* 'Secure' covers either meaning, 'acquire' or 'retain.' If 'acquire' is preferred, we may interpret that He might (as He was tempted to do) have used His Divine powers in such a way as to force men to recognize Him as the Son of God, 'making Himself equal to God'; and this He refused to do; *τὴν ἀξίαν ἐκείνην ἀπέκρυψεν* (Theodore), *Quod erat, humilitate celavit* (Pelagius). But we cannot decide by

principles of logic matters which transcend human reason. It is possible that St. Paul is here using language of the pre-existence of Christ which logically is appropriate to the incarnate Son.

There is no need to suppose that he is thinking of the First Adam, who was tempted to become as God (Gen. iii. 5), or of the fall of Lucifer (Is. xiv. 12–17).

7. **on the contrary**] So far from regarding the Divine attributes as something to be carefully secured, He voluntarily let them go. This seems to be the main feature in the Example, readiness to surrender what was rightly His own.

divested Himself of His glory] Cf. 2 Cor. viii. 9. Two features in Christ are singled out for imitation, His self-negation and His humility; the former is mentioned here. 'Himself' is emphatic by position (ἑαυτὸν ἐκένωσεν) intimating that it was His own doing. Cf. μὴ τὰ ἑαυτῶν, *v.* 4. 'Made Himself of no reputation' (A.V.) is very inadequate: *semet ipsum exinanivit* (Vulg.) is better. Sanday, *The Oracles of God*, p. xiv.*

It does not help us to say that 'He emptied Himself' is a sentence complete in itself, and requires no secondary object. A secondary object must be understood. He emptied Himself *of* something. A reservoir cannot empty itself without parting with its contents, and the contents in this case are the glories of the Divine nature. *The exact meaning of this is beyond us.* Attempts to explain the union of Godhead and manhood are inevitably failures. "Any attempt to commit Paul to a precise theological state-

* See Milton's Ode on the Nativity, i. 2.

"That glorious Form, that light insufferable,
* * * * * *
He laid aside: and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay."

In Westcott's words, it was "a laying aside of the mode of divine existence" (on Jn. i. 14). The whole note is illuminating. "The Indwelling of the pleroma refers to the Eternal Word, and not to the incarnate Christ" (Lightfoot on Col. ii. 9).

ment of the limitations of Christ's humanity involves the reader in a hopeless maze. . . . Christ's consciousness of deity was not suspended during His earthly life. He knew that He had glory with the Father before the world was, and would receive it back" (Vincent, p. 89). On the other hand, "He lived according to the conditions of man's life, and died under the circumstances of man's mortality" (Westcott on Heb. ii. 18). The emptying is described as a climax; *status exinanitionis gradatim profundior* (Bengel).

in assuming the form of a bondservant] A complete antithesis to the 'form of God'; we have μορφή in both places, and therefore the same English word in both. Here one would prefer 'nature,' because 'form' might suggest that He merely *looked* like a bondservant, that He was *disguised* as one; which is utterly misleading. Against this gross misinterpretation of St. Paul's language Gregory Nazianzen protests in his letter against Apollinarius (*Ep.* cii.). Just as before the Incarnation He was really and essentially Θεός, so at the Incarnation He became really and essentially δοῦλος. The λαβών emphasizes the voluntariness of the change. It was not imposed upon Him; He assumed it; and the two aorists show that the emptying and the assuming were contemporaneous. They give two aspects of the same act.*

To whom was He a bondservant? To God, whose will was His will, and perhaps we may say to the whole race of mankind. But in Mk. x. 45 and Lk. xxii. 27 we have διακονεῖν. Christ 'ministered' to many individuals, but we are nowhere told that He was the 'bondservant' of any human being. Nor is the Suffering Servant in Isaiah in the Apostle's thought; that is always παῖς, not δοῦλος.

* *Sa puissance se change en faiblesse; sa sagesse infinie n'est plus qu'une raison, naissante et envelloppée; son immensité parait renfermée dans les bornes d'un corps mortel; l'image de la substance de son Père est cachée sous la vile forme d'esclave; son éternelle origine commence à compter des temps et des moments; enfin, it parail anéanti dans tous ses titres* (Massillon).

being born in human guise] 'Being born' (*γενόμενος*), like 'assuming,' is in contrast to what He 'was by nature' (*ὑπάρχων*); and 'guise' or 'similitude' (*ὁμοίωμα*) is in contrast to 'form' or 'essence' (*μορφή*). Therefore the noun implies the reality of the likeness rather than the reality of the human nature (Trench, *Syn.* § xv.). The latter has been stated in the previous clause. There was "substantial likeness" (F. B. Westcott, *St. Paul and Justification*, pp. 242, 291). We are concerned now with what was external and apparent. Elsewhere St. Paul insists again and again on the reality of Christ's Humanity; iii. 10; Rom. viii. 3; Gal. iv. 4; Col. i. 22, 24; etc. 'In human guise,' not merely in the likeness of a man (cf. Mt. xiii. 52), but 'of men' (*ἀνθρώπων*), of the whole human race, to whom He seemed to be one of themselves. He was really such (Heb. ii. 17), but He was a great deal more.

8. **being recognized**] 'Found' (*εὑρεθείς*) expresses the quality, not as it exists in itself, but as it is perceived and recognized; iii. 9; 1 Cor. iv. 2; 2 Cor. v. 3, xi. 12.

in all that is external] In popular language *σχῆμα* and *μορφή* are as convertible as 'shape' and 'form' are in English; but in technical language *σχῆμα* indicates what is external and changeable, *μορφή* what is essential and permanent. This distinction prevails in N.T. in the use of the two words and of the derivatives of each; *μετασχηματίζεσθαι, συνσχηματίζεσθαι, μεταμορφοῦσθαι, συμμορφοῦσθαι* (iii. 10), *σύμμορφος* (iii. 21), *μορφοῦσθαι, μόρφωσις*. The meanings in this passage are clear. They "imply respectively the true Divine nature of our Lord (*μορφὴ Θεοῦ*), the true human nature (*μορφὴ δούλου*), and the externals of the human nature (*σχήματι ὡς ἄνθρωπος*)." Lightfoot, p. 133.

For *σχήματι* the Latin Versions have *figuna, habitu, specie*. Whereas *μορφή* can be used of both Godhead and manhood, *σχῆμα* is applicable to the latter only. Cf. 1 Cor. vii. 31, where *σχῆμα* is used of the external world. In Christian interpolations in the Testaments of the XII Patriarchs we have both terms used of the manhood; *Zabulon* ix. 8

ὄψεσθε Θεὸν ἐν σχήματι ἀνθρώπου, and *Benjamin* x. 7 ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου. But possibly both terms may be meant to refer to the externals.

He humbled Himself] The change of order is significant: ἑαυτὸν ἐκένωσεν, 'He emptied *Himself*'; ἐταπείνωσεν ἑαυτόν, 'He *humbled* Himself.' Even as man He humbled Himself to the uttermost.

obedient to God] *Obedientia servum decet* (Bengel); 'to God' is implied in *v.* 9. He became so by a life of absolutely perfect obedience in all things, Heb. v. 8. 'Obedient unto death' (A.V.) is misleading, as if the obedience was rendered to Death: *oboediens usque ad mortem* (Vulg.) is the meaning. And He *became* obedient by *learning* to be so through the things which He suffered (Heb. v. 8).

which included] which went as far as that, μέχρι θανάτου, Heb. xii. 4; 2 Macc. xiii. 14.

and not merely death] This is implied in δέ. The prayers in Gethsemane may be in St. Paul's mind. Crucifixion was a death of extreme suffering and shame; being nailed to a tree like vermin. Christ had assumed the nature of a slave to God; and crucifixion was the death of a slave to man (Gal. v. 11; Heb. xii. 2), a death excruciating and accursed (Gal. iii. 13). The Apostle may be suggesting that, willing as he was to share his Master's sufferings and death, yet as a Roman citizen he could not be crucified, and members of the Roman colony at Philippi would appreciate this privilege and privation. Cicero, *Pro Rabirio* v. 10, points out how impossible such a death was for a Roman.

Some critics divide *vv.* 6–8 into four clauses, which seem to be balanced by four corresponding clauses in *vv.* 9–11. Thus, (1) ὃς ἐν μορφῇ . . . (2) ἀλλὰ . . . (3) ἐν ὁμοιώματι . . . (4) ἐταπείνωσεν . . . (1) διὸ καὶ . . . (2) καὶ ἐχαρίσατο . . . (3) ἵνα ἐν τῷ ὀνόματι . . . (4) καὶ πᾶσα. See J. Weiss in *Theologische Studien*, Göttingen, 1897, pp. 190 f.

9. **Therefore in consequence of this**] Διὸ καί. The καί implies that God *on His side responds*, in accordance with the principle that he who humbles himself is exalted; Mt. xxiii. 12; Lk. xiv. 11, xviii. 14; cf. Jas. iv. 6; 1 Pet. v. 5.

'Him' is emphatic by position, as is natural in a statement of reciprocity; He emptied *Himself*, and God exalted *Him*.

supremely exalted Him] *Αὐτὸν ὑπερύψωσεν.* On St. Paul's fondness for words compounded with *ὑπέρ* see on 2 Thess. i. 3. This more than cancels the emptying and humiliating. Cf. Ps. xcvi. (xcvii.) 9.

conferred] See on i. 29 and Hort on 1 Pet. i. 21.

the Name] Not '*a* Name' (A.V.); *τὸ ὄνομα* is the right reading, and 'the Name' is probably 'Lord,' as the equivalent of 'Jehovah' in O.T. See on i. 2.*

It is not quite certain that any name is meant. 'Name' may mean 'rank' or 'dignity.' This makes excellent sense here, and to some seems to be preferable. God gave Him the dignity which is above every dignity.

above every name] *Non modo super omne nomen humanum* (Bengel).

10. **in Jesus' Name**] Not 'at' (A.V.); Ps. lxiii. 4. 'The Name which belongs to Jesus' is the meaning; that which represents His majesty in its completeness, far above the designation of any created being (Eph. i. 21). Theodoret thinks that 'Son of God' or 'God' is the name. Some moderns decide for 'Jesus'; *e.g.* Case, *Evolution of Early Christianity*, p. 158. But 'the Name' in *v.* 10 must mean the same as in *v.* 9, and in *v.* 9 'Jesus' cannot be meant, for many persons have been called 'Jesus,' and Christ Himself had the name of Jesus during His earthly life, before the extremity of an accursed death. The passage is often strangely misunderstood, as ordering the custom of bowing the head when the name of Jesus is mentioned. 'Bending the knee' is often a metaphor for reverence and worship or prayer; Rom. xi. 4; Eph. iii. 14. "To bow the knee in the name of Jesus is to pay adoration in that sphere of authority, grace, and glory for which the name stands" (Vincent). However we may explain the details, the meaning is that

* "What name is meant is clear from the fact that because of this name He becomes the object of the adoration of all. For they all are to confess that Jesus Christ is the divine Lord in the sense in which God alone bears this name" (B. Weiss).

every being should pay the utmost respect to the majesty of the incarnate and glorified Son. See Is. xlv. 23 which is adapted here and quoted Rom. xiv. 11; also 1 Pet. iii. 22.

in heaven and on earth] Whether the adjectives are masculine or neuter, the triplet is an expansion of 'the whole creation,' 'all the works of the Lord.' Cf. Rev. v. 13, where 'and on the sea' is added. Wiclif (*De Benedicta Incarnacione*, iii.) has *omne genu flectatur celestium, quos restituit, terrestrium, quos redemit, et infernorum, quos spoliavit.* But respecting the three classes "we know too little of the Apostle's ideas to be able to venture upon a decision" (P. Ewald). See M. and M., *Vocabulary*, pp. 236, 252.

11. **freely confess**] Or, 'joyfully proclaim.' All that ἐξομολογεῖσθαι of necessity means is 'openly declare'; but LXX usage gives the verb the notion of praise or thanksgiving, and that idea is very appropriate here. M. and M., *Vocabulary*, p. 224. Cf. Rom. xv. 9; 1 Cor. xii. 3. Acts viii. 37 cannot be quoted as part of the true text.

is Lord] Emphatic by position.

and all this] 'To the glory etc.' need not be restricted to *v.* 11: it probably looks back to *vv.* 9 and 10. "Wherever the Son is glorified, the Father is glorified" (Chrysostom).

ii. 12–18. Further Exhortation to Unity and Submission.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear, and trembling. 13 For it is God which worketh in you, both to will and to do, of *his* good pleasure. 14 Do all things without murmurings, and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world: 16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me.

The Apostle proceeds to press home the lesson of Christ's

self-negation, humility, and obedience. The theological statement is not continued beyond the point at which it serves the immediate practical purpose.

[12] You have Christ's example to inspire and guide you. So then, my beloved ones, just as on all occasions hitherto you have showed ready obedience to God, do so now in this way. Not only when you can rely upon me during my presence with you ; on the contrary, far more during my absence from you ;—relying upon yourselves, with godly fear and trembling anxiety to be obedient, work out your salvation. [13] In this you have far better help than mine. For it is God who works in you, in fulfilment of His benevolent purpose (therefore you need not fear and must not glory) ; and He supplies you with both the will and the power to be obedient. [14] In all that you have to do be not like the Israelites with their murmurings and questionings, [15] that you may become blameless in the sight of men and innocent in the sight of God. Yes, become children of God, not rebels, children without blemish, in the midst of a crooked and perverse generation,—amongst whom you appear as luminaries in the world,—[16] holding out to others the Gospel in all its life-giving power. With this blessed result, that on the Day of Christ's Return to test all works I may be able to boast that, as regards yourselves, I did not run my race in vain, nor yet struggle and toil in vain. [17] Do not think that I grudge the toil. I would give far more than that. Even if I am poured out on the sacrifice and service of your faith, when this is offered to God, I rejoice and congratulate all of you ; [18] and in the same manner I invite you to rejoice and to congratulate me.

12. **So then**] *Itaque* Vulg. here and iv. 1. The ὥστε evidently refers to the description of Christ as a model ; see on iv. 1 and on 1 Thess. iv. 18.

my beloved ones] Cf. iv. 1 ; 1 Cor. x. 14.

have showed] This is one of many cases in which it is the Greek idiom to use the aorist, but the English idiom to use the perfect. Cf. ἔμαθον, iv. 11.

obedience to God] As Christ did (*v.* 8). Beet follows Meyer in taking obedience to be to the "apostolic authority of Paul." But *v.* 13 points to God, and Θεός is emphatic by position. See Hort on 1 Pet. i. 14. 'To obey,' ὑπακούειν, is 'to listen submissively.'

In what follows two constructions are intermingled ; but it is not difficult to disentangle them.

Not only] This belongs to 'work out,' not to 'showed ready obedience.'

during my presence] See on i. 26.

far more] πολλῷ μᾶλλον, as in i. 23.

relying upon yourselves] The reflexive pronoun ἑαυτῶν is very emphatic, and something to mark this is needed early in the sentence. See Pfleiderer, *Paulinism*, I. p. 224.

fear and trembling anxiety] The combination φόβος καὶ τρόμος is frequent in LXX, and there the usual meaning is fear of severe treatment; Gen. ix. 2; Exod. xv. 16; Deut. ii. 25, xi. 25; etc. But that is not how St. Paul uses the expression. He is the only N.T. writer who has the phrase, and he appears to mean by it *a nervous anxiety to do one's duty*; 1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5, where this fear is opposed to eye-service.* Fear of failure may be included, and some Fathers make this the whole idea.

work out] The preposition in κατεργάζεσθε is intensive, strengthening the simple verb, 'carry to the end,' *usque ad metam* (Bengel). Vulg. has *operari* here and generally; also *facere*, *perficere*, *efficere*, and *consummare*. The compound occurs twenty times in Paul and only thrice in the rest of N.T. The κατά sometimes gives a bad sense; Rom. i. 27, ii. 9; 1 Cor. v. 3. Cf. *per* in *perficere* and *perpetrare*.

your own salvation] The reciprocal force of ἑαυτῶν (Eph. iv. 32; Col. iii. 13, 16), 'one another's salvation,' is certainly not the meaning here.

13. **For it is God**] 'God' is emphatic; and 'for' (γάρ) explains how they can work out their own salvation without either despondency or presumption. They must anxiously, but hopefully, seek to secure their own eternal welfare, for God is sure to help, because it is His desire and delight to do so. See Hort on 1 Pet. i. 9.†

* *Die ganze christliche Gewissenhaftigkeit darin liegt* (De Wette).

† *Non, il ne le peut de lui-même et par lui-même : mais il n'oublie point d'ailleurs ce que lui apprend le Docteur des nations, qu'il peut tout en celui qui le fortifie. De sorte qu'il ne balance pas un moment à se mettre en œuvre et à commencer. Ce n'est point par une témerité presomptueuse, puisque son espérance est fondée sur ce grand principe*

works in you] Another Pauline expression; ἐνεργεῖν with a personal subject, ἐνεργεῖσθαι with an impersonal; seventeen times in Paul and only thrice elsewhere in N.T. 'In you,' not 'among you.' St. Paul is not troubled with the relation of these facts to the question of man's free will.

in fulfilment of] 'For' (R.V.) is better than 'of' (A.V.). We have ὑπέρ, 'in order to accomplish,' not διά. Blass, § 42, 5. This clause is not to be taken with what follows, as Conybeare and Howson take it.

both the will] The Divine help can be counted on from the very start; Aug. *De Grat. et Lib. Arb.* xvii.; 10th Article of Religion. We must co-operate. It rests with us to decide whether we yield to good or to evil influences.

14. **In all**] 'All' is emphatic; all the details of daily life; 1 Cor. x. 31; cf. Col. iii. 17.

like the Israelites] The context seems to show that the Apostle has their unrest and rebellious utterances against Moses in his mind; Exod. xvi. 7; Num. xvi. 11; Cf. 1 Cor. x. 10.

questionings] Referring perhaps rather to spoken disputings than to mental reasonings; Rom. i. 21, xvi. 1; 1 Cor. iii. 20. Vulg. has *haesitationes*, Rhem. 'staggerings.' In papyri διαλογισμοί seems always to mean uttered discussions; there are no examples of 'thoughts,' 'cogitations.' M. and M., p. 151. It was evidently open disagreements that troubled the Philippian Church. In Biblical Greek the word has commonly, but not invariably, a bad sense. Hatch, *Bibl. Grk.* p. 8.

15. **may become**] 'May be' (A.V.) follows the inferior reading ἦτε: γένησθε is probably right, and ἦτε may come from i. 10.

innocent] Lit. 'unmixed,' 'unadulterated,' ἀκέραιοι, as in Rom. xvi. 19; Mt. x. 16. Trench, *Syn.* § lvi. Cf. εἰλικρινεῖς, i. 10.

children of God] Not '*the sons* of God' (A.V.). This

de Saint Paul (Bourdaloue). Bossuet has a similar passage, *Méditations, Sermon sur la Montagne*, xxxii.

quotation from the Song of Moses, Deut. xxxii. 5, is further evidence that the conduct of the rebellious Israelites in the wilderness is the danger which the Philippians must avoid.

without blemish] Rather than 'without *rebuke*' (A.V.). This is the third negative adjective; free from blame, from adulteration, from blemish. They are to be fit to be presented to God. Hort on 1 Pet. i. 19; Westcott on Eph. i. 4; Trench, § ciii.

perverse] Stronger than 'crooked'; Acts ii. 40, xx. 30; Mt. xvii. 17; Lk. ix. 41. 'Generation,' not 'nation' (A.V.).

you appear] Or 'are seen,' not 'ye shine' (A.V. following Vulg. *lucetis*). We have φαίνεσθε, not φαίνετε, and the verb is probably indicative, not imperative.

luminaries] Rather than 'lights'; φωστῆρες, not φῶτα. In LXX the word is commonly used of sun, moon, and stars; Gen. i. 14, 16; Wisd. xiii. 2; Ecclus. xliii. 7. It "is suggestive of a light shining in darkness" (Abbott, *The Fourfold Gospel*, V. p. 254). Beza is misleading with *faces*. See Swete on Rev. xxi. 11, the only other N.T. passage in which the word occurs; Trench, § xlv.

16. **holding out to others**] The meaning of ἐπέχοντες is uncertain. From 'applying,' 'directing,' it comes to mean 'holding forth,' 'offering,' *e.g.* food or drink. This makes good sense here. 'Instead of disputing among yourselves, dispense your spiritual blessings to others.' *Praetendentes* Beza, *sustinentes* Calvin. Some render ἐπέχοντες 'holding fast,' *continentes* Vulg.; and this also makes good sense. 'Instead of disputing about unimportant matters, keep firm hold on that which is essential.' 'Because ye possess' is inadequate.*

the Gospel etc.] 'A word of life' means a communication which has life as its subject and effect; and 'life' has here

* Field (*Otium Norvic.* III. p. 118) rejects both these renderings, and gives, as a literal translation, "holding the analogy of life," *i.e.*, "being (to the world) in the stead of life." He rightly rejects the suggestion that φωστῆρες points to such lights as the Pharos at Alexandria.

its highest and most comprehensive sense. *Λόγον* has no article. Cf. Jn. vi. 63, 68.

Day of Christ's Return] See on i. 6. The *εἰς* means not 'until,' but '*against* the Day.' The boasting is reserved for that Day.

able to boast] Cf. i. 26; 1 Thess. ii. 19; 2 Cor. i. 14. A.V. again has 'rejoice.'

as regards yourselves] This limitation is implied. The results of his work among other converts are not under consideration.

I did not run] We have the same expression Gal. ii. 2. The metaphor implies great effort; 1 Cor. ix. 25; Gal. v. 7. The aorist looks back from the point of view of the Day.

in vain] Lit 'unto emptiness,' *εἰς κένον*, being empty-handed after all; 1 Thess. iii. 5; 2 Cor. vi. 1. The repetition gives emphasis.

struggle and toil] It is possible that *ἐκοπίασα* continues the metaphor of contests in the arena; cf. Is. xl. 31. More probably the thought is of *missionary* (Cor. 1 xv. 10, xvi. 16) and of *manual* labour, of which he had had much experience; see on 1 Thess ii. 9; 2 Thess. iii. 8; 2 Cor. xi. 27.

17. **But . . . even if**] Something has to be understood between *ἀλλά* and *εἰ καί*. '*But* why talk of labours? I am ready *even if* the worst comes,' viz. the being condemned to death. *Εἰ καί* introduces a condition which is stated problematically, but is conceded as a fact, 'even though'; 2 Cor. iv. 3, 16, v. 16, vii. 8, xiii. 11; Col. ii. 5. The *καί* emphasizes *σπένδομαι*, which is admitted for the sake of argument. Winer, pp. 554 f.

am poured out] Not 'I am being poured out.' The present tense does not mean that the sacrifice is already begun; and there is therefore no inconsistency between this statement and the expectation of release in i. 25, 26, ii. 24. In 2 Tim. iv. 6, when the death was very near, *ἤδη* depicts the pouring as beginning, *ἤδη σπένδομαι*. The present after *ἐι* often merely states the supposition graphically. The allusion is probably to heathen sacrifices, in which the libation was a more distinct feature than in Jewish

sacrifices. A prisoner in Rome would often see or hear of heathen libations. Moreover, nearly all the Philippian Christians were converts from heathenism. It is to heathen rites that he refers 2 Cor. ii. 14.

The sacrifice is the Philippians' faith. The Apostle's life-blood is the libation poured over it. Who offers the sacrifice? Surely the Philippian Church; not the Apostle whose life-blood enriches the sacrifice.

sacrifice and service] It is not easy to find a satisfactory rendering for λειτουργία here. In LXX it and its cognate forms occur about 140 times, and they commonly imply *sacerdotal* ministration. Here it may be added to θυσία to suggest that the Philippians in offering their faith perform a priestly act. They share in the universal priesthood of the Christian Church. Vulg. has the vague *obsequium*. See on 2 Cor. ix. 12.

congratulate] It is difficult to decide between 'congratulate' and 'rejoice along with' for συγχαίρω, but the latter makes rather poorer sense when *v.* 18 is taken into account. 'Have the same joy, and the same rejoicing with me' is tautological. 'I rejoice with all of you' implies that the Philippians are already rejoicing; whereas in *v.* 18 they are exhorted to rejoice. Vulg. has *congratulor* here; *congaudeo* 1 Cor. xii. 26, xiii. 6. English Versions have 'rejoice' or 'be glad.' The question is unimportant. Note the 'all.' As in i. 3–8, he refuses to recognize their differences; all without exceptions are included.

18. **in the same measure**] He and they are to have the same joy and the same subject of congratulation. He cannot bear to be alone in rejoicing, and they ought to be able to rejoice with him in the prospect of his possible martyrdom. 'The same' is placed first with emphasis. Cf. Mt. xxvii. 44.

This charge concludes the exhortations. He once more changes from the Philippians to himself and speaks of personal matters. Having told of his past and present, he now speaks of his future.

ii. 19–30. EXPLANATORY AND PERSONAL

The Apostle's plans have reference to compensating the Philippians for his enforced absence from them. He means to send them the best substitute, Timothy, whom they know so well and who will do his utmost to serve them (19–24). But as Timothy cannot come at once, he is sending back to them their delegate Epaphroditus, about whom they have been anxious, and who has worked himself almost to death in order to prove Philippian devotion to the Apostle (25–30).

ii. 19–24. Timothy to be sent very soon.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, That as a son with the father he hath served with me in the Gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly.

It is remarkable that St. Paul uses more decided language about eventually coming himself than about his sending Timothy soon. He *hopes* (*vv.* 19, 23) to do the latter; he is *confident* (*v.* 24) about doing the former.

19 But, although I cannot at present come myself, I quite hope in the Lord Jesus to send you Timothy very soon, in order that I as well as you may be cheered in mind thereby, for from him I shall get to know about your spiritual welfare. 20 I select him, for I have no one with me here who is at all his equal in mind, I mean none who will be likely to be so genuinely anxious about your spiritual welfare. 21 For, of the others, one and all pursue their own interests, and care nothing about those of Jesus Christ. 22 But by the credentials of long experience you know how, as a son to a father, he has slaved with me for the promotion of the Gospel. 23 Him, therefore, I quite hope to send forthwith, as soon as ever I see how things will go with myself. 24 But as regards that, I am confident in the Lord that I myself also shall come to you very soon.

19. **But I quite hope**] This looks back to *v.* 12, in which he exhorted them to continue to be obedient during his absence. He is obliged at present to remain absent, *but* he quite hopes to send a very good substitute soon. It also looks back to *v.* 17; he might 'be poured out,' and in that case could not return to them. A.V. has 'I trust' for both ἐλπίζω and πέποιθα, thus obliterating an interesting change in the Apostle's attitude of mind. Both the hope and the confidence are 'in the Lord.' Chrysostom says, "See how he makes all depend upon God"; he should have said "upon Christ." Cf. i. 13, Rom. xiv. 14, xvi. 2–22; 1 Cor. iv. 17, vii. 22, 39, etc. All that he thinks and does is 'in Christ,' i. 21.

send you Timothy] As in the very similar passage 1 Cor. iv. 17, we have ὑμῖν, 'for your comfort.' A.V. has 'unto you,' which would be πρὸς ὑμᾶς, as in *v.* 25. Cf. 1 Thess. iii. 6; 2 Thess. i. 3.

cheered in mind] Εὐψυχεῖν occurs here only in Biblical Greek, and seems not to be found in classical Greek.* The cognate words are not rare either in classical Greek or in LXX. This shows that he expects to live to receive Timothy's report.

20. **with me here**] This limitation is implied; he says 'I have,' not 'I know.'

his equal in mind] Ἰσόψυχος is another very rare word. 'So dear unto me' (A.V. margin) is not the meaning; that would be ἴσος τῆς ψυχῆς μου, Deut. xiii. 6. Nor is 'heart and soul with me' (Way) right; that would be σύμψυχος. *Neminem pari animo praeditum* (Beza), or *Neminem aeque animatum ad res vestras curandas* (Calvin), is better.

who will be likely] Here, as often in N.T., ὅστις has its full meaning, 'who is of such a quality as.' A. T. Robertson, *Gr.* pp. 726 f. Cf. i. 28; 2 Thess. i. 9; etc.

genuinely] Both adverb (γνησίως) and adjective are exclusively Pauline in N.T., meaning 'legitimately born,'

* Εὐψυχεῖν occurs Joseph. *Ant.* XI. vi. 9 of Ahasuerus encouraging Esther, and the imperative εὐψύχει, 'Be of good cheer,' is found in inscriptions. M. and M., *Vocabulary*, p. 268.

and so 'genuine,' 'sincere.' Cf. iv. 3; Tim. i. 2 of Timothy himself. See M. and M., p. 129.

anxious] Cf. 2 Cor. xi. 28; 1 Cor. xii. 25; 2 Macc. xiv. 8. There is a right and a wrong anxiety, just as a right and a wrong attention to one's own interests (*v.* 4). See on iv. 6 and cf. Mt. vi. 25, 34; Lk. xii. 22.

21. **of the others**] The same limitation as before; he is speaking of those who are in Rome.

one and all] *Πάντες* has the article, making 'all' rigorous; there are no exceptions. This looks like emotional hyperbole; but he perhaps means only "all who were available for missionary purposes" (Ellicott); they had all begged to be excused from going to Philippi. Evidently Luke and Aristarchus are no longer with him. The letter was written late in the Roman imprisonment. Cf. 2 Tim. iv. 10.

pursue their own interests] 'Seek their own advantages'; ii. 4; 1 Cor. x. 24, xiii. 5. Note the change from *τὰ περὶ ὑμῶν* to *τὰ ἑαυτῶν*. *O quam multi sua causa pii sunt!* (Bengel).

22. **But by the credentials, etc.**] The 'But' (*δέ*) might be understood in two ways. Either, '*But* I need not commend him to you; ye are alive to his tried worth'; Abbott, *Johannine Grammar*, p. 197. Or, '*But* he is very different from all the rest.'

credentials] The A.V. has four renderings of *δοκιμή*, 'proof,' 'trial,' 'experiment,' and 'experience.' Vulg. has *probatio* and *experimentum*. That the Philippians' knowledge of Timothy was the result of experience is implied in *γινώσκετε*. In commending Timothy he is merely reproducing their own proved estimate of him. Strangely enough, Vulg., Pelagius, Wiclif, and Calvin take *γινώσκετε* as an imperative; as if Timothy was a stranger to the Philippians!

he has slaved with me] The 'with' (*σύν*) must not be anticipated and placed before 'a father,' as in A.V. When St. Paul dictated *ὡς πατρὶ τεκνόν*, he had some other construction vaguely in his mind. His main thought was that Timothy had been like a son to him; 2 Tim. i. 2. He then thinks that he will commend Timothy as an equal and a

colleague. To supply 'with' before 'a father' spoils this sudden and pleasing change of view. *Concinne loquitur, partim ut de filio, partim ut de collega* (Bengel). A.V. has 'with *the* father.'

slaved with me] Both being δοῦλοι Χριστοῦ Ἰησοῦ, i. 1. All this shows that Timothy had no part in the composition of the letter.

for the promotion of] Not 'in' (A.V.); εἰς as in i. 5, not ἐν.

23. **Him, therefore**] The pronoun is emphatic, and anticipates 'I also myself' in *v.* 24. The μὲν . . . δέ might be rendered 'On the one hand I hope to send him; on the other I am confident of coming myself.' A.V. has 'I hope' for ἐλπίζω here, in *v.* 19 'I trust.'

forthwith] 'Presently' is now not strong enough for ἐξαυτῆς. In 1611 '*presently*' had its proper meaning of 'immediately.' Aldis Wright, *Bible Word Book*, p. 473, and T. L. O. Davies, *Bible English*, p. 109, give illustrations.

as soon as ever I see] The verb ἀφίδω or ἀπίδω is used of seeing from a distance, seeing the issue of events; also of concentrating one's attention on one object. The former better fits the context here. Cf. Jonah iv. 5. The aspirated form ἀφίδω is frequent in papyri.

how things will go] Τὰ περὶ ἐμέ: not quite the same as τὰ κατ' ἐμέ, i. 12. Could he have said this at Caesarea? It almost necessarily implies Rome.

24. **I am confident**] Cf. i. 6, 25. For 'in the Lord' and 'very soon' cf. *v.* 19. The verse is in emphatic contrast to 'I hope' *vv.* 19, 23. This visit he paid between his first and second imprisonment at Rome, 1 Tim. i. 3.

very soon] This ταχέως is against his having thoughts of first going to Spain. But it must be interpreted in harmony with what has just been stated. Timothy is to be, not a mere messenger, but a substitute for the Apostle during some time. Cf. 1 Cor. iv. 17–19.

ii. 25–30. EPAPHRODITUS TO BE SENT AT ONCE].

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow soldier, but your

messenger, and he that ministered to my wants. [26] For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. [27] For indeed he was sick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have sorrow upon sorrow. [28] I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. [29] Receive him therefore in the Lord with all gladness, and hold such in reputation: [30] Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service to me.

Epaphras perhaps might be an abbreviation of Epaphroditus; but that is no reason for identifying the persons who respectively bear the names in N.T. Epaphras (Col. i. 7, iv. 12; Philem. 23) was an Oriental, a Colossian. Epaphroditus was a European, a Philippian; and we know no more of him than what is told us here.

[25] But, as neither of us can come immediately, I account it necessary to send to you Epaphroditus, who is one with me in faith and shares my labours and my conflicts, but whom you sent to me to serve me in my need. [26] I am sending him with all the more satisfaction, because he has been yearning to see all of you again, and was deeply distressed because you heard that he had been ill. [27] For indeed he was very ill, and very nearly died. But God in His mercy spared him,—a mercy not to him only, but also to me, to save me from having an additional burden of sorrow. [28] For this reason I am sending him to you the more eagerly, in order that by the sight of him in good health you may regain your joy, and that I, through sympathy with your and his delight, may have my sorrow lessened. [29] Give him therefore a hearty welcome in the Lord with every form of joy, and hold men like him in great esteem; [30] because it was through his devotion to the work of the Gospel that he very nearly died, hazarding his life in order that by his affectionate zeal he might fulfil that part of your service towards me which you were unable to render in person.

25. **I account it necessary**] Here, as in *v.* 28, we have an epistolary aorist, which must be rendered by the present tense in English. Burton, § 44; Winer, p. 347. Cf. 2 Cor. viii. 17, 18, 22, ix. 3.

Epaphroditus] The name means 'favoured by Aphrodite,' 'comely.' There was an incredible tradition that he was

Nero's secretary.* Theodoret hesitatingly makes him an ἐπίσκοπος at Philippi.

one with me in faith] 'The brother' means 'who is a Christian'; i. 14; 1 Cor. v. 11; Gal. i. 2.

shares my labours] Or 'my fellow-worker'; cf. iv. 3; Rom. xvi. 3, 9, 21; Philem. i. 24; etc.

shares my conflicts] As a fellow-soldier must do; συνστρατώτης here and Philem. 2. The three terms are under one article, and perhaps are meant to form a climax; 'one with me in faith, in work, in warfare.' The Apostle perhaps feared that the Philippians might be dissatisfied with the way in which Epaphroditus had acted as their representative in Rome. He tells them how devoted he had been, and charges them to give him a hearty welcome.

you sent to me to serve me in my need] Lit. '*your* apostle and minister of my need.' There is strong emphasis on ὑμῶν, contrasting what Epaphroditus was to the Philippians with what he was to St. Paul. A.V. spoils this by limiting ὑμῶν to ἀπόστολον. Ἀπόστολον καὶ λειτουργόν balance συνεργὸν καὶ στρατιώτην. 'Apostle' does not mean that Epaphroditus held any office in the Church,† but that he was the *emissary* selected by the Philippians to bring their offerings to the imprisoned Apostle. He was their delegate (*legatus*, Beza, Bengel), to minister to his wants; cf. iv. 16 and 2 Cor. viii. 3. For λειτουργ. see on *v.* 17; it was a holy service.

26. **yearning to see**] 'To see' is of somewhat doubtful authority; the true reading may be 'yearning for all of you,' as in i. 8. The periphrastic imperfect, ἐπιποθῶν ἦν, indicates the persistent continuance of homesickness.

* There was a freedman of Octavianus, and another of Nero, of this name. The latter helped Nero to kill himself and was put to death by Domitian. Neither of these can have been the Philippian who ministered to St. Paul. See Dion. Cass. ii. 11, 13; Tac. *Ann.* xv. 55; Suet. *Nero*, xlix.; Domit. xiv. C. H. Hoole, *The Classical Element in the N.T.* p. 34.

† Epaphroditus is one of many whom later tradition has placed among the Seventy. Any N.T. name, about which the contrary was not known, might be put on that list.

deeply distressed] Or, 'sore troubled'; the word that is used of the Agony, Mk. xiv. 33; Mt. xxvi. 37. If *ἀδημονεῖν* (from *α* and *δῆμος* through *ἀδήμων*) can mean 'be away from one's people,' 'away from home,' the word is very appropriate to a homesick person.

had been ill] In such cases the English pluperfect best represents the Greek aorist, as in A.V.

27. **For indeed**] *Καὶ γάρ* introduces what amounts to an additional reason; 'he was not only ill, he was at death's door.' *Παραπλήσιον* occurs here only in Biblical Greek.

additional burden] 'His death, on the top of my imprisonment.' Not, 'on the top of his illness' (Chrys.). All this (the Philippians hear of St. Paul's need; they collect money and send Epaphroditus; he overworks himself in Rome and falls ill; the Philippians hear of this; he hears that they are anxious about him; he recovers) implies a very considerable amount of time. This letter cannot have been written early in the Apostle's imprisonment.

There is no hint that the Apostle used his miraculous powers of healing to cure his friend. Such powers were not given him to further his own interests. What is certain is, that, with characteristic unselfishness, he was willing to part with such consoling and useful friends as Timothy and Epaphroditus, in order to help his beloved Philippians.

28. **am sending**] With this letter; epistolary aorist, as in *v.* 25; cf. Eph. vi. 22; Col. iv. 8; Philem. 11.

the more eagerly] *Festinantius*, Vulg. The Apostle's sympathy is conspicuous; with the sickness and homesickness of Epaphroditus, with the Philippians' anxiety about him, and with their joy at seeing him again well. Cf. 2 Cor. xi. 29.

regain your joy] The *πάλιν* is amphibolous, but it goes better with *χαρῆτε* than with *ἰδόντες*. The Vulg. is equally uncertain, *ut viso eo iterum gaudeatis*; but there also 'again' goes better with what follows. Beza has *eo rursus viso gaudeatis*; so also A.V. and R.V.

my sorrow lessened] One is tempted to say 'one sorrow the less'; but that would be too definite. The additional

sorrow in *v.* 27 was removed when Epaphroditus recovered. The original sorrow, which still remains his portion, will be lessened by sympathy with the Philippians' joy at having Epaphroditus home again and in good health.

29. **Give him therefore**] *Προσδέχεσθε* might mean 'expect him'; Mk. xv. 43; Lk. ii. 25; Tit. ii. 13. But that cannot be the meaning here, for Epaphroditus was the bearer of the letter. Cf. Rom. xvi. 2.

in the Lord] A truly Christian welcome; i. 13, ii. 19, 24.

every form of joy] Cf. i. 20. 'Gladness' (A.V.) obscures the reiteration in the letter of *χαρά* (i. 4, 25, ii. 2, iv. 1) and *χαίρειν* (i. 18, ii. 17, 18, 28, iii. 1, iv. 1, 4, 10). With *πάσης χαρᾶς* cf. Rom. xv. 13; Jas. i. 2.

hold] Both verbs are present imperative; 'give an enduring welcome; hold continually in honour.'

in great esteem] The compound *ἔντιμος* (Lk. vii. 2, xiv. 8) is specially used of the personal preciousness (1 Sam. xxvi. 21; Is. xliii. 4) of those who are held in honour, as in classical Greek. Hort on 1 Pet. ii. 4.

30. **the work**] The best MSS. have *τὸ ἔργον* without addition; cf. 'the Name,' *v.* 9, 'the Way,' Acts ix. 2, xix. 9, 23, xxiv. 22; 'the Work,' Acts xv. 38, in a speech of St. Paul. Other MSS. add *κυρίου* or *τοῦ κυρίου* (R.V. margin), or *Χριστοῦ* (A.V., R.V.).

hazarding his life] *Παραβολευσάμενος*, 'having played the gambler' (*παράβολος* = 'venturesome'). Copyists not being familiar with this verb substituted *παραβουλευσάμενος*, and hence 'not regarding his life' (A.V.). There is nothing to suggest that he was out of health when he started from Philippi, or was overcome by the fatigue of the journey. His health broke down in Rome, in the effort to make up for the absence of other Philippians. *Tradens animam suam* (Vulg.) is vague. Cf. *Regulum et Scauros animaeque magnae Prodigum Paullum*, Hor. *Od.* I. xii. 37. The *Parabolani* at Alexandria were a large guild who *risked* their lives in visiting the sick and burying the dead during the plague. Deissmann, *Light*, p. 84; Suicer, II. 565.

might fulfil] The delicate conciseness of the Greek cannot

be reproduced in English. Both A.V., 'to supply your lack of service,' and R.V., 'to supply that which was lacking in your service,' suggest that the Philippians had been remiss in ministering to the Apostle's needs; whereas they had been liberal. To hint that his converts had been niggardly in their gifts would be very unlike the Apostle's tactfulness and delicacy. But the donors had had to send their contributions; they could not come and minister to him in person: and Epaphroditus had nearly killed himself in the struggle fully to make up for their absence. Ἀναπληροῦν is 'to fill up that which is partly empty,' to complete what is incomplete. See Robertson and Plummer on 1 Cor. xvi. 17, where the same phrase occurs. As in *v.* 17, Vulg. has *obsequium* for λειτουργία. Self-sacrificing service is implied.

Weinel says of this passage (25–30), "The man who can write such words from his heart wins the affections of his fellows. It is scarcely possible to write with greater consideration or tenderness. There are no parallels in all epistolary literature to the passages in which Paul speaks of his friends and fellow-labourers to his converts" (*St. Paul, the Man and his Work*, p. 376).

iii. 1. Renewed Exhortation to Rejoice.

[1] Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous; but for you it is safe.

Either in the middle of this verse, or at the end of it, there is a sudden break. The exact position of the break depends upon the interpretation of the second half of the verse. If it refers to what is coming, the break is in the middle of the verse. If it refers to what has already been said, the break is at the end.

[1] For the rest, my Brethren, I charge you to rejoice as all Christians should. Forgive me if I repeat myself. To be writing the same things to you is not at all irksome to me, and it may save you from mistake.

1. For the rest] 'As to what remains to be said.' This division of the letter, like 2 Thess. iii. 1, opens with τὸ λοιπόν,

which seems to imply that the writer is thinking of bringing his letter to a conclusion. *Λοιπόν* (1 Thess. iv. 1; 1 Cor. 1. 16; 2 Cor. xiii. 11) is perhaps more colloquial. A.V. and R.V. have 'Finally' for both, and Vulg. nearly always has *de cetero*, which is better. In 1 Cor. i. 16 the expression is too remote from the conclusion for 'Finally,' and there A.V. and R.V. have 'besides.' Here the Apostle at once digresses, and *τὸ λοιπόν* is repeated iv. 8.

my Brethren] St. Paul does not often add *μου* to *ἀδελφοι*. In Rom., 1 Cor., and Phil. twice each. St. James has it very often.

rejoice] *Χαίρετε* may mean either 'rejoice' or 'farewell,' and some think that here both meanings are intended. Cf. ii. 18, iv. 4. As so often (see on i. 14, ii. 10, 24; 2 Cor. xiii. 11) everything is 'in the Lord,' the Christian's natural environment; one in which, as Chrysostom remarks, even afflictions have joy. He connects this clause closely with what precedes; 'You have no reason to be out of heart; you have Epaphroditus; you shall have Timothy; I am coming also. What do you need more? Rejoice.' The connexion is doubtful.

the same things] These are the crucial words; what is meant by *τὰ αὐτά*? Various answers are possible. The same (1) as I have said by word of mouth; (2) as I have told Epaphroditus to say to you; (3) as I have said in a former letter; (4) as I say in this letter. Neither (1) nor (2) seems to be very probable. Beet, Vincent and Zahn adopt (3); but, as Theodore, Theodoret, and Pelagius remark, we do not even know (*οὐδεμόθεν ἐμάθομεν*) that there had been an earlier letter, although it is quite possible that there had been one or more. Assuming (4) to be right, what subjects are repeated in this letter? There are two dominant notes, the duty of *rejoicing* and the duty of *unity*. As the former has just been enjoined (*χαίρετε*), this may be the topic for the repetition of which the Apostle apologizes. If it be asked, what peril was there in not rejoicing, we may reply that gloom is a dangerous temper, and that the Philippians had still to learn the importance

of Christian joy. If we look at what *follows* (iii. 2–iv. 1) they are warned against two errors, the acceptance of either of which would be fatal to their *unity*; and this therefore may be the meaning of 'the same things,' and hence the curious digression.* Certainty is not attainable.

Meyer, Lightfoot, Beet, and M. Jones, with Conybeare and Howson, place the break in the middle of the verse; W.H., Moffatt, and Lueken place it at the end of it. R.V. has no break. Ellicott thinks that "this exhortation not unnaturally follows." Vaughan sees "entire coherence and beautiful harmony."

irksome] 'Causing delay' is a common meaning of ὀκνηρός, and hence 'sluggish,' 'reluctant'; Rom. xii. 11; Mt. xxv. 26; and often in Proverbs. Here it means 'causing reluctance.' Even if it were irksome to him, the safety of so many would outweigh this.†

save you from mistake] Repetition prevents misunderstanding. Vulg. has the inexact *necessarium*, which may be an echo of i. 24.

iii. 2–iv. 9. WARNINGS AND EXHORTATIONS

There are two Warnings, one against Judaism (iii. 2–11), and one against Antinomianism (iii. 12–21). The Exhortations are to Unity (iv. 2, 3), to Joy (iv. 4–7), and to the Practice of what is Noblest and Best (iv. 8, 9).

iii. 2–11. WARNING AGAINST JUDAISM.

[2] Beware of dogs, beware of evil workers: beware of the Concision. [3] For we are the circumcision, which worship God in the spirit,

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* On the whole this seems to be the best explanation. The Judaizers were a ceaseless horror. They were an actual or a possible trouble wherever the Apostle worked. In his previous visits he may often have warned the Philippians against them.

† The words are a rough iambic trimeter, such as is common in Greek Comedy, and may possibly be a quotation. For other instances of possible quotations cf. 1 Cor. xv. 33; Tit. i. 12. The hexameter in Jas. i. 17 is probably accidental.

and rejoice in Christ Jesus, and have no confidence in the flesh. [4] Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: [5] Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee: [6] Concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless. [7] But what things were gain to me, those I counted loss for Christ. [8] Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, [9] And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: [10] That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, [11] If by any means I might attain unto the resurrection of the dead.

The abrupt change of tone is no sufficient reason for thinking that we have here a portion of a different letter. Very possibly the Apostle was interrupted at this point by "some new exasperating experience" (Jülicher), and when he resumed, a different subject was in his mind. "Many passages of his Epistles are like the sudden eruption of a volcano" (Von Soden, *Early Christian Literature*, p. 23). See also Hort, *Judaistic Christianity*, p. 114, and cf. 2 Cor. xi. 13–15; 1 Thess. iii. 14–16.

[2] Be on your guard about the unclean dogs, on your guard about the wicked workers, on your guard about the self-mutilation. [3] I call it mutilation, for we Christians are the true circumcision; we who by the Spirit of God, and not with the traditions of men, offer the true worship; we who have our boast in Christ Jesus, and put no confidence in the external privileges of race and habitation. [4] I say this, not as depreciating what I do not possess. I say it, although I myself can have confidence even in these privileges, if I care to do so. If any other man thinks that he can place confidence in Jewish privileges, I can do so more securely. [5] I was circumcised the eighth day after birth; I am descended from the original stock of Israel, not grafted into it; I know to which tribe I belong, the renowned tribe of Benjamin: I am the Hebrew son of Hebrew parents. To these inherited distinctions I added others by my own choice. As regards the law, I joined the strict sect of Pharisees; [6] as regards zeal for the national faith, I persecuted the Christian

Church ; as regards such righteousness as consists in mere observance of the law, I showed myself blameless. [7] But such things as used to be in my eyes items of gain, these, in order to win Christ, I have set down as just so much loss. [8] Nay, moreover, I even continue to set down, not merely these things, but all things, as so much loss, when compared with the supreme value of knowing Christ Jesus my Lord. To win Him I suffered the loss of everything, one and all, and I now set them down as utter refuse, in order that I may gain Christ,[9] and be found at the great Day to be a member of His body, not having any righteousness of my own such as comes from the law, but such as comes through faith in Christ, the righteousness which comes from God on condition of this faith, [10] that I may know and appropriate Christ. This implies knowing the power of His resurrection and having fellowship in His sufferings, with my nature conformed to His death, [11] if so be that I may attain, as He did, to the rising again, the rising again from the dead.

2. **Be on your guard**] Cf. our colloquial, 'Just look at,' 'keep your eye on.' The *βλέπετε* occurs thrice. It precedes each of the opprobrious designations of these disturbers of the Church's peace ; and each of the designations has the article, showing that some notorious mischief-makers are here condemned. But the three designations are of one and the same class, whether Jews or (more probably) Judaizing Christians. There were such people among professing Christians ; but the tone of the Thanksgiving (i. 3–11) forbids us to suppose that there were such in the Philippian Church. St. Paul was probably suffering from them in Rome, and was anticipating their appearance at Philippi. We must take into account the moods of an imprisoned, highly sensitive, and often solitary man (Jülicher).

the unclean dogs] A.V. omits the article ; it is a particular class of 'dogs' that is censured. Theodore, like Horace (*obscenaeque canes*), and Dr. Pusey, condemns dogs for their *ἀναισχυντία* : Ambrosiaster and Pelagius for their bark. Döllinger said that dogs are the only animals that make a noise for the sake of making it. But it may be doubted whether St. Paul is here thinking of either shamelessness or barking. Dogs are unclean animals to Orientals, and the scavenger dogs in Eastern cities are generally diseased.

Hence 'dog' was a common word of reproach. Chrysostom remarks that 'dogs' was a common name for Gentiles; these Judaizers are as offensive as heathen.

the wicked workers] Active in mischief, especially in the work of making converts, 'adulterating the word of God.' See on 2 Cor. ii. 17, xi. 13. Theodoret thinks that 'workers' must refer to conduct rather than to doctrine.

self-mutilation] As a religious rite their circumcision was as worthless as the gashings of the prophets of Baal, about which the cognate verb *κατετέμνοντο* is used 1 Kings xviii. 25. Cf. Gal. v. 12; Lev. xxi. 5. For the play on words, of which St. Paul is fond (*κατατομή*, *περιτομή*), see on i. 25. Chrysostom and Theodoret suggest that these Judaizers tried to mutilate the Church, and hence the expression. But that is not the Apostle's meaning. Horace is nearer the truth with his contemptuous *curti Judaei. Sat.* I. ix. 70. See Suicer, II. 66, 67.*

3. **I call it mutilation**] This is implied in the *γάρ*, and the *ἡμεῖς* which precedes *γάρ* is very emphatic. Cf. Stephen's speech Acts vii. 51, which St. Paul heard; also Rom. ii. 25 f. and Ezek xliv. 7.

we Christians] Not 'we missionaries,' as some interpret *ἡμεῖς*. The Jews prided themselves on their rite of circumcision and called the uncircumcised Gentiles 'dogs'; it is Jews who are 'the dogs,' and the true circumcision has passed to the Gentiles.

the true circumcision] Col. ii. 11; Deut. x. 16, xxx. 6; Jer. iv. 4.

by the Spirit of God] This is the better reading (*Θεοῦ*), rather than 'offer worship to God' (*Θεῷ*), which is less strongly attested and throws a somewhat pointless emphasis on to 'God.' Christians worship God who is spirit with the help of His Spirit. "The Spirit, in this usage of Paul, is not to be regarded as equivalent to the mere influence of God. It includes an ontological as well as an ethical

* Wiclif gives the word a curious turn, rendering it 'division'; so also Tindale and Cranmer with 'dissension.'

element " (Moffat, *Paul and Paulinism*, p. 38). See Burton, *Spirit, Soul, and Flesh*, pp. 193–198, 201.

the true worship] The genuine service of spiritual devotion. *Λατρεία* and *λατρεύω*, originally used of *hired* service, came to be technical terms for *religious* worship, a ministry of voluntary surrender. See Westcott on Heb. ix. 4, x. 2, and Swete on Rev. vii. 15.

have our boast] Cf. i. 26, ii. 16 (where, as here, A.V. wrongly has 'rejoice'). The expression is Pauline; over fifty times, and elsewhere rare. See Robertson and Plummer on 1 Cor. i. 31.

external privileges] Although *ἐν σαρκί* applies primarily to circumcision and ceremonial observances, yet it covers physical origin, heredity and nationality as well. Cf. *Ἰσραὴλ κατὰ σάρκα* 1 Cor. x. 18. See on i. 25 for *πέποιθα* and note *οὐκ*, not *μή*, of a plain matter of fact. Winer, p. 609; Moulton, *Proleg.* p. 231.

4. **although I myself**] The *ἐγώ* is emphatic; it is no longer 'we.' The Philippians, being Gentiles, could not claim the external privileges which all Jews possessed, whereas the Apostle could claim them to the full; 2 Cor. xi. 18–22; Rom. xi. 1; Acts xxiii. 3. Just as the exhortation to humility was enforced by the example of Christ (ii. 5–8), so the warning against Judaism is enforced by the experiences of His Apostle. 'Might have' (A.V., R.V.) is incorrect; he did have.

even in these very privileges] 'Even' (R.V.) seems to be the meaning of *καί*. But it may mean 'also' (A.V.), in these externals as well as in the privileges which belong to Christians. In either case it implies that they are hardly worth mentioning.

if any other man] Some of the Judaizers would do so.

thinks] Cf. 1 Cor. iii. 18, viii. 2, x. 12: not 'seems'; cf. 2 Cor. x. 9; Gal. ii. 9. Vulg. has *videtur*. 'Thinks' is ironical.

I more securely] 'I have a stronger reason for such confidence.' What follows is in substance very similar to 2 Cor. xi. 22–28; but in expression the two differ considerably.

In both we have a precious fragment of autobiography, drawn from him, like Newman's *Apologia*, by hostile criticism. The rejoinder in 2 Cor. is more vehement and rhetorical in form. Here he states the points of comparison more calmly.

5. **on the eighth day**] Lit. 'For circumcision eight days old'; cf. τεταρταῖος, Jn. xi. 39. This alone proved that he was a Jew by birth (Gen. xvii. 12; Lev. xii. 3). Ishmaelites, like Ishmael (Gen. xvii. 25), were not circumcised till they were thirteen years old. Proselytes might be any age at the time of their circumcision. See Conybeare and Howson, ch. II.

Israel] The name implies the covenant with God; it is the religious name of the nation. See on 2 Cor. xi. 22. Ishmaelites claimed descent from Abraham, Edomites from Abraham and Isaac, Israelites from Abraham, Isaac, and Israel, the 'prince and wrestler with God.' For ἐκ cf. Jn. iii. 1, 6, 31; Col. iv. 11.

tribe of Benjamin] Owing to the confusion caused by the Captivity, by no means every Jew knew to what tribe he belonged. The tribe of Benjamin was renowned as having within its borders the Holy City, as having supplied Israel with the first king, and as being the only tribe which remained faithful to Judah after the disruption of the kingdom. Cf. Ezra iv. 1.

Hebrew son] Lit. 'a Hebrew sprung from Hebrews.' There was no heathen blood in him. Both his parents were pure Jews. Though living out of Palestine they used the Hebrew Scriptures and spoke Aramaic (Chrysostom, Oecumenius, Theophylact). This late meaning of 'Hebrew,' as specially referring to language, seems to prevail in N.T. See Trench, § xxxix.; Hastings, *DB.* II. p. 326, *DAC.* I. p. 533. The names seem to be in a descending climax, 'Israel' denoting the highest, and Hebrew the lowest, of the distinctions.

The verse should have ended here. We now come to distinctions which depended upon St. Paul's own will and judgment. Here the climax, if there is one, ascends. Phari-

saism might be conventional; persecution might be mere ferocity; punctilious fulfilment of the Law was at any rate real.

As regards the law] *Νόμου* has no article, but evidently the Jewish Law is meant. He took the Pharisees' view of it. His father was a Pharisee (Acts xxiii. 6, xxvi. 5). But 'son of' *may* mean 'disciple of.'

6. **Zeal for the national faith**] Gal. i. 14; Acts xxi. 20, xxii. 3–5; 1 Macc. ii. 58.

I persecuted] This had become a great shame to him, *le sujet d'une douloureuse humiliation. Il s'en afflige comme s'il avait persécuté le Seigneur lui-même* (Sabatier). But he sarcastically states it here as being, in the eyes of many Jews, a glorious distinction. Gal. i. 13; 1 Tim. i. 13. He had persecuted, as the Jews are now persecuting him; and in each case the persecution was conscientious.

observance of the law] Again *νόμος* has no article, although Jewish Law is meant. A.V. renders *κατά* in three different ways, 'as touching,' 'concerning,' 'touching.' In the third clause it ignores *γενόμενος*.

showed myself] 'Came to be,' 'proved myself.'

blameless] Minute duties were scrupulously performed, and no Pharisee, however strict, could have blamed him for laxity. As regards *justitia externa literalis* he was *communi hominum existimatione* faultless (Calvin). Cf. the rich young man, Mt. xix. 20; Mk. x. 20.

7. **such things**] 'All that were of such a character as to be gains'; *ἅτινα ἦν κέρδη*. See on ii. 20 and cf. Gal. iv. 24. For 'these' (*ταῦτα*) A.V. has 'those.'

in order to win Christ] 'For Christ' (A.V., R.V.) is too vague.

have set down] Abiding result of past action.

so much loss] On the credit side are entries which make a show of value; when properly estimated, they are not only worthless, they represent a dead loss. The change from plural (*κέρδη*) to singular (*ζημίαν*) marks the difference between items and net result. See on iv. 14.

The Apostle again repeats himself, as in ii. 2. The repeti-

tion of the same words must be preserved in English; *κέρδη*, *κερδήσω*—*ἥγημαι, ἡγοῦμαι, ἡγοῦμαι*—*ζημίαν, ζημίαν, ἐζημιώθην*—*πάντα, τὰ πάντα*—*Χριστόν, Χριστοῦ, Χριστοῦ*. The repetition is the effect of eagerness and earnestness.

8. **Nay, moreover, I even**] We have an accumulation of particles, *ἀλλὰ μὲν οὖν γε καί*, or *ἀλλὰ μὲν οὖν* with or without *καί* (readings vary), the combined force of which seems to be to reinforce the previous statement. Winer, p. 552; Blass, § 77, 13, 14. He not only '*has* set down *these* things' just mentioned, but 'he *continues* to set down *all* things,' as a minus quality, as just so much loss.

when compared with] We have *διά* with the accusative thrice in *vv.* 7, 8. It is possible that in all three cases it means 'for the sake of,' 'in order to win.' But in this second case it seems to mean 'by reason of,' 'in consideration of,' which here is equivalent to 'in comparison with'; *τῇ παραθέσει τῶν κρειττόνων* (Theodoret).

the supreme value] 'The surpassingness.' For the neuter participle with the article followed by a genitive cf. Rom. ii. 4; Lk. ii. 27. A. T. Robertson, *Gr.* pp. 767, 1109; Blass, § 47, 1. Vulg. has a weak adjective; *propter eminentem scientiam*. Better Beza; *propter eminentiam cognitionis*.

Christ Jesus my Lord] With emphatic fullness at the end of the sentence. It indicates his own experience of the Jesus who as Christ was crucified and of the Lord who had appeared to him and in whom he had lived for years. See Hort on 1 Pet. i. 3.

I suffered the loss] At his conversion he was willing to have everything confiscated (2 Cor. vii. 9; Lk. ix. 25) without exception. *Τὰ πάντα* is stronger than the preceding *πάντα*. Cf. *v.* 21; Eph. i. 10, 11, iv. 15; also *οἱ πάντες*, ii. 21.*

utter refuse] 'Dogsmeat,' or 'dung.' The derivation of *σκύβαλον* is uncertain. It is used of what is thrown away as worthless or abominable, especially the refuse from a meal,

* Farrar suggests that his conversion may have involved the loss of all his means of living.

or excrement. Cf. the savourless salt, not fit even for the dunghill, Lk. xiv. 35, and *περικαθάρματα*, 1 Cor. iv. 13; also *σκυβαλα ἀνθρώπου ἐν λογισμῷ αὐτοῦ*, Ecclus. xxvii. 14.

gain Christ] So R.V., rather than '*win Christ*,' as A.V. We must keep to the commercial metaphor of balancing accounts. Gain Christ now in the life.

9. **may be found**] On 'the Day of Jesus Christ' (i. 6, 10, ii. 16), when the great testing takes place: it is not a recognition by other Christians that is meant. 'Found' in this context suggests the outcome of a trial; cf. ii. 8 and 2 Cor. v. 3.

a member of] Lit. '*in* Him.'

of my own] The adjectival pronouns (*ἐμός*, etc.) are not used in N.T., unless emphatic, as here. Contrast *ὑμῶν*, i. 19, 25, ii. 30. Simcox, *Language of N.T.* pp. 54 f.

from the law] From scrupulous observance of all its regulations. As in *vv.* 6, 7 the Mosaic Law is meant. The clauses form a chiasmus, 'through faith' balancing 'from the law,' and 'righteousness from God' balancing 'righteousness of my own.' Chiasmus is frequent in Paul; 1 Cor. iii. 17, iv. 10, viii. 13, xiii. 2; 2 Cor. iv. 3, vi. 8, ix. 6, x. 12, etc.

righteousness from God] See Thackeray, *St. Paul and Jewish Thought*, pp. 85, 89.

this faith] The faith just mentioned, *τῇ πίστει*.

10. **know and appropriate**] Or, 'get to know and appreciate,' *τοῦ γνῶναι*, which in construction depends on *ἵνα κερδήσω*. Cf. Rom. vi. 6. A process is implied in *γινώσκω*, and the knowledge is experimental and practical. The constr. *τοῦ* with the infinitive is very frequent in Paul and Luke.

This implies] It is convenient to make a break in the long Greek sentence.

the power] All that His resurrection implies and effects, especially our rising from sin to a new life here, and our rising to eternal life hereafter. "It reversed every doom of every kind of death, and thus annulled the hopelessness which must settle down on every one who thinks out seriously what is involved in the universal empire of death. It was

by the faith in the Resurrection that mankind was enabled to renew its youth" (Hort on 1 Pet. i. 4). Even more than that; "It was the guarantee of man's final attainment of fullness of life" (Anon.). 'The power which raised Him' is not the meaning.

fellowship in His sufferings] Closely coupled with 'the power of His resurrection'; the two terms have only one article. St. Paul is giving his own spiritual experiences, and hence the order of the clauses. Christ's sufferings preceded His resurrection; but St. Paul recognized the risen Christ before he participated in His sufferings. 'I will show him how many things he must suffer for My Name's sake,' Acts ix. 16. The fellowship includes the internal conflict with temptation as well as the external conflict with persecutors. See on 2 Cor. i. 5, iv. 10; and for *κοινωνία* on ii. 1.

St. Paul's getting to know that Jesus Christ had risen influenced the whole of his subsequent life; Sanday and Headlam on Rom. viii. 11, 34; Pfleiderer, *Paulinism*, pp. 169, 192. "Paul's religion was not an artificial creation but an affair of real life . . . under the inspirations furnished by his own immediate experience" (Case, *The Evolution of Christianity*, p. 354). Gwynn compares the second part of the Exhortation in the Visitation of the Sick.

my nature conformed to] Transformed so as to share it. With *συμμορφιζόμενος* here cf. *συμμόρφους*, Rom. viii. 29, and *μεταμορφούμεθα*, 2 Cor. iii. 18; Rom. xii. 2; also the sense, otherwise worded, of Rom. vi. 5; 2 Cor. iv. 10. See Lightfoot, p. 130.

to His death] By the prospect of martyrdom. St. Paul "here implies his expectation of death, to be followed by resurrection; not of survival till the Lord's Return" (Moule).

11. if so be that I may attain] He states the matter doubtfully, in humble admission of his own frailty and unworthiness. For *εἴ πως* cf. Rom. i. 10, xi. 14; Acts xxvii. 12; Moulton, *Proleg.* pp. 187, 195; Burton, *Moods and Tenses*, § 276; Blass, § 65, 6. *Καταντῶν* is specially used of

reaching a *destination*. With the aorist subjunct. here cf. καταλάβω, *v.* 12 ; and see M. and M., *Vocabulary*, p. 183.

the rising again] The double compound ἐξανάστασις occurs nowhere in LXX and nowhere else in N.T., and in translation the difference from ἀνάστασις should be marked, although there is no difference in meaning. In late Greek, compounds become very frequent. Bengel refines too much when he suggests that ἀνάστασις refers to Christ and ἐξανάστασις to Christians. M. and M., p. 221.

from the dead] Throughout his Epistles, St. Paul has in his mind ' those who are in the way of salvation ' (οἱ σωζόμενοι) far more often than ' those who are on the way to perdition ' (οἱ ἀπολλύμενοι). He has the former in mind here ; and possibly for that reason says ' *from* the dead ' rather than ' *of* the dead.' They are freed once and for ever from the category of ' the dead.' The theory of two resurrections, one of the righteous and another of the remainder, is to be regarded with great caution. In 1 Thess. iv. 16 ' rise first ' means ' rise at once,' before the Christians who are alive are caught up into the air. See Swete's full note on Rev. xx. 5.

iii. 12–21. Warning against Antinomianism.

The drift of the whole section is clear. Freedom from Judaism, which relies so much on external conformity to law, implies no encouragement to laxity of life. The details are less clear. Laxity of life seems to be contemplated under two forms, the delusion that perfection has been already attained (12–16), and the delusion that Christian liberty involves the abolition of all moral restraints (17–21). In both cases, as in the preceding section (2–11), the Apostle points to his own spiritual experiences, and the connexion between *v.* 11 and *v.* 12 is close.

12–16. None of us is really perfect.

12 Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended : but this one thing *I do*, forgetting

those things which are behind, and reaching forth unto those things which are before, [14] I press toward the mark, for the prize of the high calling of God in Christ Jesus. [15] Let us, therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. [16] Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

It is worth while to show the close connexion between the end of the first Warning and the beginning of the second.

[12] Mark my 'if so be.' I do not mean that by my conversion I did already reach the goal, nor do I claim, as some do, that I am already made perfect. Not so. I am pressing forward in the race to see if I may really grasp the prize, encouraged to do this because I was really grasped by Christ. [13] Brethren, whatever others may think about themselves, I for one do not account myself to have grasped the prize. My one rule of conduct is this. Forgetting both the failures and the successes which lie behind me, and straining after what still lies in front, [14] I am pressing forward towards the goal, to win the prize, which is no less than God's invitation in Christ Jesus to enter into the joys of heaven. [15] Let those of us therefore who may consider that they are already perfect in the Christian life be thus minded as regards the need for strenuous effort. Hold that principle fast, and then, if in any particular you are differently minded from me, this also God will reveal to you as He has to me. [16] Only, whatever truth we have reached, by the same we must direct our steps.

12. **I do not mean**] See on iv. 11.

already made perfect] This would not happen till his life on earth was completed. See Westcott on Heb. xii. 23.

I did already reach] The aorist ἔλαβον may indicate a definite point of time in the past; and if so, his conversion, which he has just described (*vv.* 7 f.), is probably meant. The aorist may also refer to his life regarded as a whole; 'I do not mean that I have reached the goal.' There are cases in which it is the Greek idiom to use the aorist where we in English use the perfect; and then to translate the Greek aorist by the English aorist is misleading. Here, as in Jn. viii. 29, the interpretation is doubtful, and therefore the rendering is doubtful. In Jn. xiii. 13, 34, xv. 9, 12, we must have the perfect in English.

A.V. has 'attain' for both *καταντήσω* and *ἔλαβον*.

I am pressing forward . . . really grasp] Lit. 'I pursue . . . catch.' For *διώκω* see on 1 Thess. v. 15. Of the alternative renderings, 'press forward' and 'pursue' or 'follow after' (Rom. ix. 30, xii. 13), either makes good sense here; but 'press forward' is necessary in *v.* 14 and therefore better here. Strenuous effort is implied. For *καταλαμβάνω* see Cor. ix. 24; for *εἰ* with the subjunctive, *v.* 11; 1 Cor. xiv. 5; Blass, § 65, 6; A. T. Robertson, *Gr.* pp. 934, 1017, 1044. The play on words between *ἔλαβον* and *καταλάβω* might be reproduced with 'take' and 'take hold.' The former implies receiving a gift, the latter grasping a prize.

because] *Ἐφ' ᾧ* is often ambiguous. Here, as in 2 Cor. v. 4, 'because' seems to be preferable to 'wherefore.' We might render 'that for which' (A.V.), viz. his future salvation; but 'because' is better.

grasped by Christ] As a prize, on the way to Damascus. Everywhere he regards his conversion as a sudden and supernatural thing: he was not gradually led from Judaism to Christianity. Knowling, *Testimony of St. Paul to Christ*, pp. 188 f.

13. **Brethren**] The address introduces an important statement; here to correct a possible misapprehension; cf. 1 Thess. v. 25; Rom. x. 1; Gal. iii. 15, vi. 1. In such cases *ἀδελφοί* stands first in the sentence.

I for one] The emphatic position of *ἐγὼ ἐμαυτόν* rather implies that there are some people who have a different opinion respecting themselves, or (less probably) a different opinion respecting him. Cf. Jn. v. 30, 31, vii. 17, etc. He is thinking of the Antinomians of *vv.* 18, 19.

do not account] The commercial metaphor again, as in *vv.* 7, 8, iv. 8. *Λογίζομαι* is exceedingly frequent in Paul, especially in Rom. and 2 Cor. A.V. has 'count' for both *ἡγοῦμαι* and *λογίζομαι*.

My one rule] There are various ways of expanding the elliptical *ἓν δέ*. If *ἕν* is accusative, 'But one thing I reckon,' or 'I do,' or 'I can say.' Such ellipses are not rare in the Epistles. A. T. Robertson, *Gr.* p. 391.

Forgetting, etc.] 'I let the dead past bury its own dead.' He is neither despondent because of falls nor presumptuous because of advances. 'Remember Lot's wife.' See Lk. ix. 62; Mk. xiii. 16; Jn. vi. 66.

Straining after] As in a footrace, which is one of St. Paul's favourite metaphors. Double prepositional compounds like *ἀπεκτεινόμενος* here and *ἀπεκδεχόμεθα*, *v.* 20, become very common in late Greek. A. T. Robertson, *Gr.* p. 165. Although he owes all to God, yet he is responsible for the use which he makes of Divine grace. Footrace (ii. 16) is more probable than chariot-race (Farrar).

14. **the goal**] Or 'the mark' (*σκοπόν*), that on which one fixes one's gaze; in shooting, the target (Job xvi. 13; Lam. iii. 12), in racing, the goal. The runner *pursues* it, as something to come down on or overtake, *κατὰ σκοπὸν διώκει*.

to win the prize] Lit. 'unto the prize,' which is awaiting the winner at the goal. Cf. 1 Cor. ix. 24, 25. The derivation of *βραβεῖον* is unknown; it occurs Clem. Rom. *Cor.* v. 5, and is frequent in papyri.

God's invitation . . . heaven] Lit. 'the upward calling of God.' *Κλῆσις* is used of invitations to a banquet, and in N.T. often of the Divine invitation to enter the Kingdom; Rom. xi. 29. This Divine invitation is perpetual, and it is *ἄνω* in its action and in its result. Cf. Rom. viii. 30; 1 Cor. i. 26, vii. 20; Heb. iii. 1; Pet. i. 12. Chrysostom says that athletes are not crowned in the race-course below; the king calls them *up* and *there* crowns them. He takes 'in Christ Jesus' with 'am pressing forward'; but see 1 Cor. vii. 22; 1 Pet. v. 10; Clem. Rom. *Cor.* xlvi. 6.

15. **perfect**] Probably there is irony in the Apostle's placing himself, hypothetically, among such people, as in 1 Cor. viii. 1. Some Corinthians had claimed special knowledge, and some among the Philippians had claimed to be 'perfect.' "Christian perfection really consists only in this constant striving for perfection" (B. Weiss). See also Gregory of Nyssa, *adv. Eunomium*, VIII. 5, *sub fin.*, and Pfleiderer, *Paulinism*, I. p. 225.

are differently minded] With regard to the question

of perfection and the duty of pressing forward. Ἑτέρως occurs nowhere else in N.T. It probably suggests erroneous, but not heretical teaching. See on 2 Cor. xi. 4.

this also] viz. 'that in which you are differently minded.' 'Even this' (A.V., R.V.) is less suitable. Calvin remarks that *nemo ita loqui jure posset, nisi cui certa constat suae doctrinae ratio.* Cf. Eph. iii. 3.

will reveal to you] Emphasis on 'you.' 'God has granted a revelation to correct my erroneous convictions; if necessary, He will do the like for you.'

16. **Only**] The verse is elliptical and somewhat obscure. The Greek gives 'Only whereunto we reached, in the same to walk.' The infinitive is a strong imperative, as in Rom. xii. 15 and Titus ii. 2–10. This imperatival infinitive was often used in laws and maxims, and it is found in papyri. Perhaps 'we must' or 'we are bound to' is to be understood. Burton, § 364; Moulton, *Proleg.* p. 179. What is it that 'we reached'? Probably the principle that we must never cease striving to make advance; our present position must be only a means to further progress, step by step: *travaillons sans relâche, et ne croyons jamais que c'est assez.* Cf. Rom. iv. 12.

The insertion of 'rule' with 'the same' and the addition of 'mind the same thing' are interpolations from Gal. vi. 16 and from Phil. ii. 4 respectively.

17–21. No one has licence to sin.

17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. 18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: 19 Whose end *is* destruction, whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things.) 20 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Once more the Apostle appeals to experience. The Philippians know his manner of life and that of his fellow

missionaries. Has their conduct ever given any encouragement to moral laxity?

17 Be united, one and all of you, Brethren, in becoming imitators of me; and carefully regard as your aim those whose walk in life is so fashioned that you have me and my colleagues as a pattern. 18 This is no needless caution; for there are many, of whom I many times used to tell you, and now tell you even with tears, that they walk in life as the enemies of the cross of Christ. 19 Their end is perdition; sensual indulgence is their god; their glory is in what is really their shame, they whose minds grovel in earthly things. 20 Such men have no fellowship with us Christians. For our real home and country is not on earth, but in heaven; and it is from heaven that we confidently look for a Saviour also, even the Lord Jesus Christ. 21 He will change the passing fashion of this body of ours—the body of our temporary humiliation, so as to share the lasting form of His own body—the body of His eternal glory. He will do this by the working of the Divine power which enables Him even to bring into subjection to Himself all things alike.

17. **Be united, etc.**] This is probably the meaning of *συνμιμηταί μου γίνεσθε*: *omnes uno consensu et una mente* (Calvin). Some interpret the *συν-* as meaning 'join with me in imitating,' i.e. in imitating Christ. But what follows shows that the Apostle is here giving himself as a pattern. 'Be united with *others* who imitate me' is possible, but it gives *συν-* an unnatural meaning. See on 1 Thess. i. 6; 2 Thess. iii. 7, 9; 1 Cor. iv. 16, xi. 1. 'Followers' (A.V. habitually for *μιμηταί*) is inadequate.

regard as your aim] As in *v.* 4. Contrast *βλέπετε* in *v.* 2. *Cogita, quantum nobis exempla bona prosint: scies magnorum virorum non minus praesentia esse utilem memoriam* (Seneca, *Ep.* cii. 30).

those whose walk] Presumably their pastors.

me and my colleagues] 'Me' is felt to be egotistical, and 'us' is substituted. It includes Silas, Timothy, and others who had worked with St. Paul at Philippi. As in 2 Thess. iii. 9, we have *τύπον*, not *τύπους*. It is the missionaries collectively who supply the pattern. They have started a Christian tradition, which by its variety in detail shows that the Christian life is possible for all. For *τύπον*

ἡμᾶς Codices Amiatinus and Fuldensis have *formam nos*, while Vulg. and other Latin authorities have the obviously corrupt *formam nostram*.

18. **for there are many**] The charge to imitate their teachers requires explanation, and it at once receives it. The evil is widespread, of long standing, and grave. It probably existed among Roman Christians, although not as yet at Philippi, as the high praise in the Thanksgiving (i. 3–8) shows. But it might spread thither, and was already discussed there. He mentions no names of persons either at Rome or elsewhere: personal denunciation might do more harm than good.

many times used to tell] We perhaps might render, 'whom I many times used to call in your hearing, the enemies, etc.' * Such reiteration was absolutely necessary, as all missionaries know, where converts from heathenism live in heathen surroundings. Hort thinks that he is still denouncing the Judaizers rather than teachers of antinomian principles (*Judaistic Christianity*, p. 115). The language is too general for certainty. It was the Judaizers who said that St. Paul's teaching about the Law led to generally lawless conduct.

even with tears] Tears for their miserable condition, as well as for his own suffering. Cf. Lk. xix. 41; 2 Cor. ii. 4; Acts xx. 31. Like J. H. Newman, while writing the *Apologia pro Vita sua* in 1864; "I have been constantly in tears, and constantly crying out in distress" (Letter to Hope Scott, 2 May). These sinners perhaps had said that they were carrying out the Apostle's own teaching about freedom from the Law.

the enemies of the cross] Those who were specially such. The expression illustrates the emphasis which St. Paul placed on the cross,—to him the symbol of self-renunciation, but to the heathen, of foolishness and horror; 1 Cor. i. 18, 23. These men mocked the cross by gross self-indulgence.

19. **Their end is perdition**] 'The end' which follows from

* Note the play between πολλοί and πολλάκις.

such conduct; he proceeds to explain why. 'Perdition' not 'destruction' (A.V.). Cf. Rom. i. 21; v. 32, viii. 13; 2 Cor. xi. 15; Gal. vi. 8; Jas. i. 15; 2 Pet. ii. 1–3. *Que l'on pèche impunément, c'est le comble du désordre; ce serait le désordre, non de l'homme qui pêche, mais de Dieu qui ne punit pas* (Bossuet).

sensual indulgence] Here, and perhaps Rom. xvi. 18, 'the belly' (κοιλία) means the fleshly appetites generally, as in Ecclus. xxiii. 6. Mere selfishness seems to be inadequate. P. Ewald compares γαστρὶ δουλεύειν, γαστρίδουλος, κοιλιόδουλος, κοιλιολάτρης: add κοιλιοδαίμων. See Suicer, II. 119.* This hardly applies to Judaizers.

their glory, etc.] Their boasted liberty was shameful slavery to lust. As Père Hyacinthe said to a company of 'free-thinkers' at Cannes; "*Vous êtes ni libres ni penseurs; vous êtes les esclaves de vos préjugés, de vos passions, de vos pêchés.*"

earthly things] Col. iii. 2; Jas. iii. 15. This seems almost a bathos after the three strong statements which precede it. But it prepares the way for the magnificent contrast which follows in *vv.* 20, 21, in which Way finds material for another hymn: "Hymn of the Citizens of Heaven."

20. **For our real**] 'For' and the emphatic 'our' imply absolute rejection of such misinterpretation of freedom.

country and home] 'Conversation'='daily life' (A.V.) is now misleading. 'Citizenship' (R.V.) or 'commonwealth' (R.V. marg.) are better renderings of πολίτευμα, which also means 'citizen-life' or 'citizen-duties'; but the local sense seems to be required by ἐξ οὗ. Tertullian and Jerome have *municipatus.* This heavenly Fatherland is the home of the highest moral liberty, and is in emphatic contrast to 'earthly things.' Cf. Eph. ii. 19; Heb. xi. 13. Plato has a remarkable parallel, *Rep.* ix. p. 592 B; also

* *Aspice, quemadmodum immensae hominum cupiditates hient semper et poscant. Alius libidine insanit, alius abdomini servit, alius lucri totus est* (Seneca, *De Benef.* VII. xxvi. 3). *Quid mihi voluptatem nominas? Hominis bonum quaero, non ventris* (*De Vita Beata*, ix. 3).

Philo, *De Confus.* i. 416 Mang. The description of Christians in the Epistle to Diognetus v. 9, *ἐπὶ γῆς διατρίβουσιν ἀλλ' ἐν οὐράνῳ πολιτεύονται*,, may be an echo of this passage. Cf. 'Where your treasure is, etc.,' and see F. B. Westcott, *A Letter from Asia*, p. 138.

is in heaven] Not *ἐστι*, but *ὑπάρχει*, and hence the insertion of 'real.' It is no Utopia; it exists. It is now; not will be hereafter. And it is ours already. See on ii. 6 and 2 Cor. viii. 17, xii. 16; cf. Gal. iv. 26; Heb. xii. 22.

we confidently look for] The 'we' may include the departed as well as those who are in this world. In the strong compound *ἀπεκδεχόμεθα* the *ἀπο* implies disregard of other things and concentration on one object, as in *ἀποκαραδοκία*, i. 20. Cf. Rom. viii. 19; 1 Cor. i. 7; Heb. ix. 28. It seems to have been a usual word for expressing expectation of the Advent. Its use in 1 Pet. iii. 2 and in Heb. ix. 28 may have come from St. Paul, who may possibly have coined the word. M. and M., *Vocabulary*, p. 56.

a Saviour] The word is emphatic; 'And it is from heaven that as a *Saviour* also we look for, etc.' It probably comes from LXX: but its connexion with *πολίτευμα* here makes an allusion to the pagan use of the word to designate the Emperor not improbable. With the exception of Luke, the title in N.T. is found only in the later writings. In the Pastoral Epistles and in 2 Peter it is frequent.

the Lord Jesus Christ] He is the Lord of the heavenly *πολίτευμα*. See on *v.* 8 for similarly emphatic fullness.

21. **change the passing fashion**] In the compounds *μετασχηματίσει* and *σύμμορφον* we must again mark the radical difference between *σχῆμα* and *μορφή*, as in ii. 6–8. The one is external and transitory, the other is essential and permanent. Vulg. has *reformabit, configuratum*, which just spoils the Old Latin *transfigurabit, conformatum*. Cf. 2 Cor. xi. 13–15.

But 'vile body' (A.V.) is misleading, like Luther's *unsern nichtigen Leib*, and Beza's *corpus nostrum humile*. There is here no trace of the Gnostic view that everything material is

impure, and that the human body is an object of contempt. As compared with the spiritual body in the future life, it is in a condition of humiliation. Those who share the humiliation of Christ (ii. 8) may hope to share His glory (ii. 9). Cf. Rom. i. 4 and see Hort on 1 Pet. i. 21. There may be a secondary argument against those who make indulgence of the body their aim in life,—a body which will soon be refashioned. 'Body' (not 'bodies') is generic, as in Rom. vi. 12.

body of His eternal glory] 'His glorious body' (A.V.) is weak and inadequate. Neither here nor 2 Cor. iv. 4 nor Rom. viii. 21 is τῆς δόξης a characterizing genitive. 'The glory' is that in which He appeared to St. Paul.

working] Excepting 2 Thess. ii. 9, 11, ἐνέργεια in N.T. is always used of Divine activity; there of diabolical. All instances therefore are of *supernatural* energy, and all are in the writings of St. Paul (Eph. i. 19, iii. 7, iv. 16; Col. i. 29, ii. 12), and are characteristic of our group. M. and M., *Vocabulary*, p. 214.

which enables Him] The construction (τοῦ *c. infin.*) is very frequent in Paul and Luke. Blass, § 71, 3.

to Himself] Strong testimony to His Divine power.*

all things alike] At the close, with emphasis. As in *v.* 8, πάντα has the article; there are no exceptions, not even death; 1 Cor. xv. 25–27. There may be an allusion to Ps. viii. 6.

iv. 1–9. RENEWED EXHORTATIONS

Somewhat like iii. 1, iv. 1 is isolated, and may be called transitional. The long digression which begins suddenly, through some cause unknown to us, has come to an end with the solemn words in iii. 20, 21. This verse springs naturally out of the previous warnings, as ὥστε shows. Equally

* αὐτῷ, not ἑαυτῷ, is the right reading, but it certainly looks back to ὅς, and therefore to 'the Lord Jesus Christ.' If αὐτῷ be adopted, it is a unique feature in N.T.

naturally it leads on to more specific exhortations as to the necessity of unity and concord (2, 3), less definite exhortations in the same direction having been given i. 27–ii. 18.

1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

It is necessary to show the connexion with what precedes and what follows.

1 So then, remembering that you are citizens of a heavenly kingdom and are earnestly expecting a heavenly Saviour, listen to my renewed appeal. You are my brethren, whom I love and long to see again, you are my present joy and the crown which I hope to win. For all these reasons stand fast in the Lord, my beloved ones, and show your steadfastness by inward union.

1. **So then**] For ὥστε introducing the result of what has just been stated, and followed by an imperative, cf. ii. 12; 1 Thess. iv. 18; 1 Cor. iii. 21, etc. Outside the Pauline Epistles the combination is rare. T. A. Robertson, *Gr.* p. 999.

my brethren, whom I love, etc.] It is a relief to turn from the enemies of the Cross to the affectionate and generous Philippians. In his earnestness the Apostle accumulates words of affection, and (as in ii. 2) is careless about repetition. Nowhere else does he use this full form of address: *blandis appellationibus . . . quae tamen non sunt adulationis, sed sinceri amoris* (Calvin).

long to see again] Ἐπιπόθητος occurs nowhere else in N.T. or in LXX, but ἐπιποθεῖν is in all four of the Pauline groups; i. 8, ii. 26; 1 Thess. iii. 6; etc. We have ἐπιπόθησις, 2 Cor. vii. 7, 11, and ἐπιποθεία, Rom. xv. 23.

crown] Here, as in 1 Thess. ii. 19, the 'crown' (στέφανος) is the wreath or garland worn as a mark of success or desert (1 Cor. ix. 25). The Philippians will be such a crown at the Day of Judgment to the Apostle who converted them and established them in the faith. * This shows that no Philip-

* *Saint Paul disait aux Philippiens qu'ils étaient sa couronne. Ne pouvons-nous pas dire que nous sommes la couronne de Jésus-Christ, mais une couronne de souffrances? Il attendait que de nos bonnes œuvres nous lui fissions une couronnes d'honneur, et par nos iniquités nous lui en faisons une d'ignominie* (Bourdaloue).

pians are among those who are condemned in iii. 18, 19. See Ropes, on Jas. i. 12; Hastings, *DB.* art. 'Crown'; Trench, *Syn.* § xxiii.

For all these reasons] 'According to my instructions and exhortations' seems to be the meaning of οὕτως. It commonly refers to what precedes. See on Thess. iv. 17.

stand fast] See on i. 27 and cf. 1 Thess. iii. 8; 'in the Lord' is certainly not to be taken with 'my beloved ones.'

iv. 2, 3. Exhortation to Unity.

[2] I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. [3] And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

These two verses raise several questions which cannot be answered with any certainty. (1) What was the nature of the controversy between the two first mentioned? (2) Is either of the two to be identified with the Lydia of Acts xvi. 14, 15? (3) Is the word rendered 'yokefellow' a proper name? If not, who is this yokefellow? Some other questions may be answered with confidence. Are the first names names of real persons, or do they represent parties in the Church? Beyond reasonable doubt they are names of persons, both of whom are women. Does 'yokefellow' mean the Apostle's wife? Assuredly not, but the hypothesis is ancient, and as such requires notice.

[2] I exhort Euodia, and I exhort Syntyche, to put an end to their differences and be of the same mind in the Lord. [3] Yes, and I ask thee also as a friend, my genuine and faithful yokefellow, to give these two ladies a helping hand towards reconciliation and reunion, for they were united in fighting side by side with me in my contests on behalf of the Gospel; along with Clement also and the rest of my fellow workers, whose names, although I mention them not, are enrolled in the Book of Life.

2. **I exhort**] The context decides whether παρακαλεῖν, which is frequent in N.T., means 'exhort,' 'encourage' or

'console.' It does not occur in any of the Johannine books, or in Jas. or 2 Pet.

Euodia] A.V. makes *Ευοδίαν* the acc. of a man's name, Euodias; but no such name has been found. Euodia or Euhodia is fairly frequent in inscriptions, and no doubt this is right here as the name of some Philippian lady.

Syntyche] Some propose to make *Συντύχην* the acc. of a man's name; but no such name has been found, whereas Syntyche, Sintyche, and Suntyche do occur.* The *αὐταῖς αἵτινες* in *v.* 3 is conclusive as to both names being feminine. They were evidently well-known women in the Philippian Church, and exercised the liberty and influence which was common among Macedonian women at this time; and in Macedonia women seem to have had a better social position than anywhere else in the civilized world. Acts xvi. 14, 40, xvii. 4, 12 give evidence of this; and this feature is found also in inscriptions. The conjecture that 'Lydia' in Acts xvi. 14, 40 means that she was a woman of Lydia, and that she may be identified with either Euodia or Syntyche, cannot be disproved, but it is not very probable. The quarrel between the two women was evidently notorious, and was leading to party spirit in the Church. That they were deaconesses is possible, and Renan treats the hypothesis as certain. 'I exhort' with both names emphasizes the fact that the two persons are at present alienated from one another, and at the same time shows that the Apostle takes sides with neither. Both are in fault, and he makes the same appeal to both. *Hoc his ponit, quasi coram adhortans seorsum utramvis, idque summa cum aequitate* (Bengel).

be of the same mind] The same phrase as in ii. 2. The meaning here may be "agreement for the accomplishment of practical aims" (Zahn).

in the Lord] They are both of them members of Christ,

* Meyer attributes to Theodore of Mopsuestia the view that Syntyches was Euodia's husband. Theodore states that some people said so (*τινες δέ φασιν*). He himself suggests that the two ladies contended *περὶ πρωτείων*, *super primatum*.

as he is; i. 14, ii. 19, 24, 29, iii. 1, etc. They are sisters in Christ and ought not to be estranged.

3. **Yes**] Not 'And,' as A.V., following the corrupt reading *καί* for *ναί*. *Ναί* (*dulcis particula*) confirms, often a statement, sometimes an entreaty, as here and Philem. 20. Judith ix. 12 it is repeated. See Ellicott.

I ask as a friend] Only in his letters to the beloved Macedonian Churches does St. Paul use the more friendly *ἐρωτῶ* (1 Thess. iv. 1, v. 12; 2 Thess. ii. 1), which rather implies that the two parties are equal; whereas 'exhort' assumes some kind of authority over those who are exhorted. The change of word is remarkable. He gives what is almost a command to Euodia and Syntyche; of his colleague he asks a favour. In classical Greek *ἐρωτῶ* is used of asking questions rather than of asking favours. In pre-Christian letters the two verbs are sometimes combined, as in 1 Thess. iv. 1. Trench, § xl.; M. and M., p. 255.

genuine and faithful] *Γνήσιος*, as 1 Tim. i. 2; Tit. i. 4; 2 Cor. viii. 8, and nowhere else in N.T. See on *γνησίως* ii. 20 and cf. Ecclus vii. 18. The suggestion that it is a proper name, 'Gnesius, my fellow-worker,' may be disregarded. M. and M., *Vocabulary*, p. 129. Oddly enough, the Latin rendering, *germane compar*, led to the idea that *Germanus* was a proper name, which got into the Greek text of Cod. G.

yokefellow] *Σύνζυγος* from *συνζεύγνυμι*, 'I fasten together.' Some suggest that *this* is a proper name, and that *γνήσιε* points to its being so; 'I ask Synzygus, rightly so called, a genuine yokefellow.' If so, we may compare the play on the name Onesimus in Philem. 11, and on Nabal in 1 Sam. xxv. 25. The objection that the name occurs nowhere else in literature or inscriptions is serious, but it does not prove that there could not have been a Philippian with such a name. We may compare this problem with 2 Jn. 1, where some render the 'elect lady' as the 'elect Kyria,' and others as the 'lady Electa.'

Assuming that 'yokefellow' is right, who is he? Barnabas, Silas, Timothy, Luke, and the leading 'bishop' in Philippi are conjectures. Victorinus suggests that the

Apostle now turns aside and addresses Epaphroditus, who is to carry the letter, and is here urged to use his personal influence ; and this view is adopted by Lightfoot, Zahn, and others. But was Epaphroditus to read this about himself to the Philippians ? Clement of Alexandria and Origen mention an early belief that the ' yokefellow ' was the Apostle's wife, a belief which Chrysostom corrects. Renan (*S. Paul*, p. 148) translates *ma chère épouse*, and suggests Lydia, whom Baring Gould also thinks that the Apostle may have married. But he was unmarried or a widower when he wrote 1 Cor. vii. 8, and if the yokefellow was a woman we should have *γνησία* not *γνήσιε*, as Theodore of Mopsuestia points out. Wieseler (*Chronologie*, p. 548) suggests Christ as the yokefellow ! In Hastings, *DAC.* art. ' Synzygus,' it is assumed that the word is a proper name. WH. have *σύνζυγε* in their text, and *Σύνζυγε* in the margin. Ramsay adopts *σύνζυγε* as probably meaning St. Luke.

lend them a helping hand] *Συνλαμβάνου αὐταῖς*, mid. voice with dative, as Lk. v. 7. ' Lay hold of the difficulty along with them.'

for they were united] There is possibly a play on words between *συνλαμβάνου* and *συνήθλησαν*. There is certainly a play of meaning between ' help them to unite now ' and ' for they were united before.' Women were the first hearers at Philippi ; Acts xvi. 13, 14. " Lest their public exhortation should appear to degrade these two women before the congregation, Paul recalls the services which they had rendered to the congregation ; and in order that it might be known what events he had in mind, he mentions the name of a man who also assisted him on that occasion " (B. Weiss *ad loc.*).

' Help those women who ' (A.V.) mistranslates both *αὐταῖς* and *αἵτινες*. The latter gives the reason why they deserve to be helped ; cf. i. 28, ii. 20 ; iii. 7 ; Gal. iv. 24, 26.

fighting side by side with me] The favourite metaphor from the arena ; i. 27, 30, ii. 16, iii. 13, 14. ' Laboured with me ' (A.V., R.V.) is inadequate.

along with Clement also] This looks back to 'fighting side by side with me' rather than to 'give a helping hand.' He is mentioned because of his connexion with the two ladies. Clement is some Philippian about whom we know nothing. Gwynn's attempt to justify the patristic identification of this Clement with the famous bishop of Rome, third from Linus, and writer of the Roman Epistle to the Corinthians, is surprising. There is no evidence that this Clement ever migrated to Rome; and, if he did, it is improbable that a Philippian would become the leading presbyter in the Roman Church. The name Clement was exceedingly common.* The *καί* before *Κλήμεντος* may be either 'also,' looking back to the two ladies, or 'both,' anticipating 'and the rest of my fellow-workers.' Hastings, *DB.* art. 'Clement.'

Book of Life] The metaphor is frequent in O.T. and in the Apocalypse; Exod. xxxii. 32; 1 Sam. xxv. 29; Ps. lxix. 28, cxxxix. 16; Dan. xii. 1; etc. Rev. iii. 5, xiii. 8, xxi. 27, xxii. 19. See Swete on Rev. iii. 5; Charles on Enoch xlvii. 3; Hastings, *DAC.* art. 'Book of Life.' Wetstein gives illustrations from Rabbinical writers. The expression involves no doctrine of predestination. And it does not imply that these persons are dead; Lk. x. 20.

iv. 4–7. Renewed Exhortation to Joy.

4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your request be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

After the very brief and very gentle expression of dissatisfaction, the Apostle returns to the dominant note of

* Among the many inscriptions found in or near Philippi is a list of members of some guild or club. The last of the sixty-nine names is Valerius Clemens. Clement of Rome gives no hint in his Epistle that he stood in the relation to St. Paul which is indicated here—rather the contrary.

joyfulness. As in ch. iii. we had first religion (5–10) and then morality (17–21), so here (4–7 and 8, 9).

4 I have called you my joy. You yourselves must have joy on all occasions, as all Christians should. I can never say it too often, and I will say it yet again, Have joy. 5 Let your forbearing spirit, not your contentiousness, become known to all men. The Lord, who will judge all self-assertion and strife, is at hand. 6 In no case spoil your lives with needless anxieties ; but in every case, by your prayer and your supplication, always combined with thanksgiving, let your requests be made known before God. 7 Then the peace which God gives in answer to prayer, which will calm your dissensions and forebodings, and which is more potent than self-assertion or brooding care, will keep guard over your debating hearts and your anxious minds, in Christ Jesus, who is your house of defence and your castle.

4. **have joy**] It is debated whether χαίρετε here means 'rejoice,' as in ii. 18 ; 1 Thess. v. 16 ; Mt. v. 12 ; Lk. x. 20, or 'farewell,' as in 2 Cor. xiii. 11, or something of both meanings, as perhaps in iii. 1. Vulg. here has *gaudete*, and of the two meanings it is manifest that 'rejoice' cannot well be excluded, because joy is such a prominent feature in the letter, and has just come to the front again in iv. 1. Here, as in 1 Thess. v. 16, 17, it is closely followed by an exhortation to cultivate the spirit of prayer as a security for joy. It is 'in the Lord,' in the thought that we are one with Him, that joy can be secured (Chrysostom). Weinel (*St. Paul*, p. 125) says of these verses, "Here we have the key-note of the Christian life, as Paul conceived it. Like rays of bright sunshine, such words break forth from the heavy masses of Pauline polemics." See the parallel in Hab. iii. 17–19 ; also Is. xli. 16, lxi. 10.*

on all occasions] As in i. 4, 20, iii. 22, and generally in N.T., πάντοτε, not ἀεί. Cf. πάντοτε χαίρετε, 1 Thess. v. 16,

* Farrar points out how the joy of St. Paul during long imprisonment contrasts with the dismal despondency of Ovid in the *Tristia*, of Cicero in his letters from exile, and of Seneca in his treatise dedicated to Polybius from his banishment in Corsica. The tidings of great joy have changed the balance between human dejection and human elation.

but ἀεὶ δὲ χαίροντες, 2 Cor. vi. 10. This almost excludes the meaning 'farewell.'

I will say] Not 'I say' (A.V.). In N.T., as in classical Greek, ἐρῶ is always future.

again] 'I am not forgetting the sorrow or the suffering': *c'est le sel de toutes nos joies.*

5. **your forbearing spirit**] Ἐπιεικής and ἐπιείκεια denote the "sweet reasonableness" which, by admitting limitations and making allowances, prevents *summum jus* from becoming *summa injuria*. It forbears from insisting upon full rights, where rigidity would be harsh. See Arist. *Eth. Nic.* V. x. 3. In 2 Cor. x. 1 it is mentioned as a special characteristic of Christ. 'Moderation' (A.V.) and *modestia* (Vulg.) are too vague. Acts xxiv. 4 we find 'clemency' and *clementia*. See Trench, § xliii.

become known to all men] Not merely to all Christians; that they may admire it and imitate it; Jn. xiii. 35. For ἐγνώσθη cf. Lk. xxiv. 35; Acts ix. 24.

The Lord is at hand] Therefore be peaceful and patient; 1 Cor. xvi. 22; Jas. v. 8; Heb. x. 24, 25; Rev. i. 7, iii. 11.* At any moment they may have to answer for their conduct; and if any one is really wronged, his wrongs will be righted. Retaliation here and now is altogether out of place.

The words might mean that 'the Lord is always near us,' and knows all that we think or do; Clem. Rom. *Cor.* xxi. 3. But that is not the probable meaning here, where the thought that the Lord will come soon suggests a warning against useless disquietude.

6. **needless anxieties**] Cf. 1 Cor. vii. 32. 'Be careful for nothing' (A.V.) is ambiguous and rather misleading. 'Never be full of cares' might be better. Μεριμνᾶν is 'to be full of cares which divide and distract the mind'; *curae quae meum animum divorse trahunt.* Cf. Virg. *Aen.* iv. 285 f. It is unreasonable anxiety, especially about things which we cannot control, not reasonable care about those which we can influence, that is here condemned;

* See Murray's *Illustr. B.D.* art. 'Maranatha.'

see on ii. 20. Jas. v. 13 gives the same remedy as is given here for over-anxiety. Cf. 1 Pet. v. 7.

in every case] *Ἐν παντί*, as in 1 Thess. v. 18. While *πάντοτε* marks limitless extension in time, *ἐν παντί* marks limitless extension in sphere. Vulg. has *in omni oratione et obsecratione*, taking *ἐν παντί* with two feminine substantives. Elsewhere it has *in omnibus* for *ἐν παντί*. Prayer can remove the feeling of helplessness; *curare et orare plus inter se pugnant quam aqua et ignis* (Bengel).

your prayer and your supplication] Both nouns have the article, which may mean the prayer and the supplication which is suitable, or which is usual in public worship. See on i. 4, and Trench, *Syn.* § li.

with thanksgiving] The duty comes naturally in an exhortation to joy. For the combination with prayer see 1 Thess. iii. 9, 10, v. 17, 18; Col. iv. 2; 1 Tim. ii. 1. It was in the stocks of the inner prison at Philippi that Paul and Silas prayed and sang hymns to God; Acts xvi. 25.

requests] *Αἰτήματα*, as in 1 Jn. v. 15. A.V. has 'request.' See Cremer, *Lex.* p. 73.

before God] *Πρὸς τὸν Θεόν*, *apud Deum*. Cf. Jn. i. 1. 'Made known' seems strange in such a connexion. The Psalms are full of such addresses to God.

7. **Then the peace**] 'Such will be a sure consequence (*καί*) of casting all anxiety on the God who takes care of you' (1. Pet. v. 7). It is the 'peace of God' because He bestows it; and because He bestows it He is 'the God of peace' (*v.* 9; Rom. xv. 33; 1 Cor. xiv. 33). It is the atmosphere in which He exists, and which He desires to communicate. The peace is not dependent on the literal granting of the requests.

will keep guard] A.V. has 'keep,' R.V. has 'guard.' We need both words to give the force of the military metaphor in *φρουρήσει*. Peace must always do sentry duty if its rule is to be preserved from external and internal foes. Most Latin authorities have *custodiat*, and some Greeks comment as if we had an optative here. The words are a prophecy or a promise, not a prayer.

'Which passeth all understanding' (A.V., R.V.), *i.e.* which is beyond all power of comprehension, so that, as Augustine says, not even Angels can understand it, makes excellent sense; but it is doubtful whether it is what the Apostle means. He has been warning his converts against contentiousness and over-anxiety; and he seems to mean that God's peace produces far better results than human scheming; it is superior to all man's devices for security, and is more efficacious in removing disquietude than any intellectual effort or reasoning power. These often augment disquietude. 'Surpasseth' rather than 'passeth.'

your hearts and your minds] These two cover the spheres in which dissensions and carking cares are generated. Although *νοήματα* are commonly the *products* of *νοῦς*, and therefore 'thoughts' rather than 'minds,' yet here and 2 Cor. iii. 14, iv. 4, xi. 3 the thinking faculty seems to be meant. See Hastings, *DCG.* and *DAC.* art. 'Heart.' In N.T. *νόημα* is exclusively Pauline.

in Christ Jesus] Not 'through' (A.V.). The strong rock and fortress (Ps. xxxi. 2, 3) in which Divine peace keeps watch. What better security can Christian souls need?

iv. 8, 9. Exhortation to Practise what is Noblest and Best

"Cherish beautiful thoughts. Live noble lives" is Weymouth's summary. We have a generous encouragement to the Philippians to take a broadminded view respecting worthy ideals. There was much in their heathen views that had to be absolutely abandoned; but there was also much that might be, and ought to be, valued and retained. Here they needed knowledge and discernment (i. 9).

[8] Finally, brethren, whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if there be any virtue, and if there be any praise, think on these things. [9] Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

"Nowhere has the born Jew approached so closely to the moral ideal of the Greek philosophers as in the conceptions of honour and worth which he here strings together" (Von Soden, *Early Christian Literature*, p. 113). "In Phil. iv. 8 Paul himself, with full consciousness, includes natural morality in Christian morality" (Clemen, *Primitive Christianity*, p. 367). See also Knowling, *Testimony of St. Paul to Christ*, p. 491.

We have eight classes or points of view, which perhaps are arranged in pairs: the last pair, by change of wording, is separated from the rest. The fifth and sixth classes are also different from the first four. They refer to men's estimate of things, whereas the first four refer to realities, without thought of estimates. In paraphrasing it is worth while to mark this grouping, which may be intentional.

[8] For the rest, Brethren, whatsoever things are really true, really grand, really righteous, really pure, whatsoever things are lovely, whatsoever things are winsome,—all the moral value that you were wont to give to virtue and to the praise of mankind,—take these ideals continually into account. [9] Yet be not content with contemplating ideals. Go on and practise also the things which you learned and received from me, and which you heard of me doing and saw me do. Practise them in your daily lives. Then the God who gives the peace that you need will be with you.

8. **For the rest**] After the sudden and prolonged digression at iii. 1, the Apostle once more prepares to bring the letter to a close. The rendering of τὸ λοιπόν must be the same in both places, implying that more remains to be said.

really true] This and the following terms are to be understood in the widest and highest sense. It is difficult to find a good rendering for σεμνά. A.V. gives 'honest,' with 'venerable' in the margin; R.V. 'honourable,' with 'reverend' in the margin 'Worthy,' 'dignified,' 'majestic,' 'august,' 'seemly,' 'wins respect' are suggestions made by translators and commentators.

lovely] Inspiring admiration and love; *amabilia*, Vulg.;

lieblich, Luther. *Προσφιλής* occurs nowhere else in N.T. In LXX; Ecclus. iv. 7, xx. 13.

winsome] 'Of good report' (A.V., R.V.) is not the meaning of *εὔφημος*: 'of gracious import' would be nearer. Not 'well spoken of' but 'well speaking,' *i.e.* expressing what is kind and likely to win people, and avoiding what is likely to give offence, is the meaning.

moral virtue] Nowhere else does St. Paul use *ἀρετή*, possibly because of its prominence in heathen philosophy. Here he uses it precisely because of that prominence. The Philippians' pagan ideas about intrinsic excellence were not wholly to be abandoned; there was much that was noble in them and worthy of being remembered. In O.T. *ἀρετή* means 'glory' or 'praise' rather than 'virtue,' and hence perhaps the immediate mention of 'praise' here. But in the Apocrypha the Greek philosophic meaning is frequent. See Hort on 1 Pet. ii. 9; Cremer, *Lex.* p. 646. Elsewhere in N.T., 2 Pet. i. 3, 5 only. In N.T. the Christian ideas of virtue are expressed by other terms; *δικαιοσύνη, ἁγιωσύνη, ἁγιότης, ἀγάπη, χρηστότης, εὐσέβεια, ἀγαθωσύνη.*

praise of mankind] Whatever all men praise is sure to be worthy of consideration; an Aristotelian principle. Cf. *securus judicat orbis terrarum.* See Hort on 1 Pet. i. 7; also Aug. *Ep.* ccxxxi. 4.

take into account] With a view to habitual conduct; *horum rationem habete.* For *λογίζεσθε* see on iii. 13; the present imperative is here used of action which is to continue. Here we have the Apostle's "commendation of the Science of Ethics" (Beet).

9. **practice also**] Knowledge of what is noble without endeavour to realize it is fatal. In what follows we have two pairs, 'learned and received,' 'heard and saw,' and the two pairs are connected by 'and.' The *καί* which precedes the pairs (*ἃ καί*) is 'also,' not 'both' (A.V., R.V.). The Philippians have two things to guide them; the sum of what is noblest in human ideals, and the Apostolic teaching by word and example.

received] This is not a mere repetition of 'learned';

παρελάβετε suggests that their teachers handed on to them precepts which they themselves had been taught. Cf. 1 Thess. ii. 13, iv. 1; and Thess. iii. 6; 1 Cor. xvi. 1, 3.

heard of me doing] 'When I was absent from you.' It might mean 'heard me saying,' both clauses referring to his presence. Cf. i. 30; 2 Tim. i. 13, ii. 2. St. Paul often mentions himself, with or without his fellow-missionaries, as a pattern for his converts to copy; 1 Thess. i. 6; 2 Thess. iii. 7, 9; 1 Cor. iv. 16; Phil. iii. 17. He explains why he does so; because, as the converts are well aware, he himself endeavours to imitate Christ; 1 Cor. xi. 1; Gal. ii. 20. To tell them to imitate Christ would in many cases be less practical; they had not yet had sufficient experience of Christ. A concrete example, set by those whom they had seen and heard, would for a time be more effective. *Vita non minus quam ore virtutum dux fuerat ac magister* (Calvin).

Then] The καί is similar to that at the beginning of *v.* 7. In both places the internal peace of the soul seems to be specially meant. Indirectly, by suppressing self-assertion, this will promote peace in the Church.

the God of peace] Rom. xv. 33, xvi. 20. See Westcott on Heb. xiii. 20. *Dieu est appelé le Dieu de paix : il fait habiter dans sa maison ceux qui sont de même esprit et de même cœur* (Bossuet).

iv. 10–20. HISTORICAL AND PERSONAL

He once more returns from exhorting the Philippians to the subject of himself; and he here reaches the matter which was one of the main reasons for sending the letter, viz. the desire to express his gratitude for the gift which they had sent to him. He has already alluded to their beneficence; i. 5, 6, ii. 1, 12, 30; and the mention of the 'bishops and deacons' at the outset may be prompted by this same thought. He now speaks definitely.

iv. 10–18. Gratitude for the Philippians' Gift.

10 But I rejoiced in the Lord greatly, that now at the last your care of me had flourished again, wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned in whatever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ, which strengtheneth me. 14 Notwithstanding, ye have well done, that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all and abound. I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

These verses exhibit a characteristic combination of delicacy and independence. He is anxious to show that he is deeply touched and truly grateful, and also that his gratitude is not "a lively sense of future favours." His words have been criticized as wanting in proper feeling, and other estimates of them may be quoted. "The passage presents as tactful a treatment of a delicate matter as can well be found in the whole range of high literature" (Von Soden). "Courteous expressions, as dignified as they are delicate" (Meyer). *Un modèle de bonne grace et de vive piété* (Renan). "A singularly graceful and dignified postscript" (Barry).

10 But I must not omit to say this. It was a great joy to me in the Lord that already once more you revived in your thought for me: with a view to which you were really taking thought for me, but were lacking the opportunity of showing your solicitude. 11 I do not mean that I was actually in want. I was not; for I for my part have learned in the circumstances in which I am to be content. 12 I know also how to bear being reduced to penury; I know also how to bear being in abundance. In each and all circumstances of life I have been initiated into the secret of being able both to have plenty and to be famished, both to have abundance and to be in want. 13 The secret is this: I have strength to bear everything when united with

Him who gives me such power. [14] **Nevertheless, though I was not in great want, you did a noble thing in coming forward to have fellowship with me in my affliction by contributing to my support.** [15] **But you also yourselves, my Philippians, know well, without my reminding you, that this was no new thing with you ; because in the earliest days of the Gospel, when I departed from Macedonia, no Church had fellowship with me as regards giving and taking, with the sole exception of yourselves. In your case I allowed it.** [16] **Indeed I may say 'before I departed,' because even when I was still in Thessalonica you sent more than once to minister to my needs.** [17] **I repeat that I do not mean that I am desiring to have any gift from you. But I do mean that I am desiring that the fruit of your generosity should accumulate to your account in heaven.** [18] **And I can give a receipt in full for all that you owed me, and I have abundance over. I am fully supplied, seeing that I received from Epaphroditus the gifts which came from you. They are an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.**

10. **But I must not omit**] The δέ, as in 1 Cor. 16 and Gal. iv. 20, indicates that something has just occurred to him. He has been meaning to say it, but might have forgotten. The δέ looks back to 4–9, or perhaps earlier. 'I have been exhorting you to rejoice and to imitate me : so I must thank you for making me rejoice.'

great joy] Cf. Mt. ii. 10 ; Lk. ii. 10, xxiv. 52 ; Acts viii. 8, xv. 3. It is possible, with R.V., to regard ἐχάρην as an epistolary aorist ; 'it *is* a great joy.' In any case the verb is emphatic. See Augustine, *Confessions*, XIII. xxvi. 39 f.

in the Lord] It was a holy joy, not a mere casual emotion ; "not of a worldly or ordinary kind" (Chrys.).

already once more] Not νῦν, but ἤδη, which is made indefinite by the addition of πότε. See Sanday and Headlam on Rom. i. 10, the only other passage in N.T. in which the combination occurs.

revived] Like 'revived,' ἀνεθάλετε may be either active or neuter, 'revived your thought for me,' or 'revived in regard to your thought for me.' 'Budded forth again' (Alford), 'shot forth afresh' (Cunnington), *refloruistis pro me sentire* (Vulg.). Cf. Ecclus. i. 18, xi. 22, l. 10. To speak of 'reviving once more' sounds somewhat like a complaint, an idea which he at once proceeds to dispel.

you were really] Imperfect, with *καί* for emphasis; 'were really minding,' *ἐφρονεῖτε*, the favourite verb once more; i. 7, ii. 2, etc. *Ἐφ' ᾧ* may mean 'seeing that,' or 'for which purpose.'

lacking the opportunity] A rare verb, *ἀκαιρεῖσθαι*, occurring here only in N.T. It is the opposite of *εὐκαιρεῖν*, 1 Cor. xvi. 12; Mk. vi. 31; Acts xvii. 21. It probably means that they had no one to send with their gift. Some understand *ἀνεθάλετε* of reviving *prosperity*, and *ἠκαιρεῖσθε* of lack of *means*.

11. **I do not mean**] *Οὐχ ὅτι*, as in *v.* 11 and iii. 12. This ellipse is a N.T. phrase. See on 2 Thess. iii. 9; 2 Cor. i. 24. In classical Greek it means 'not only,' or 'not but that.' Simcox, *Language of N.T.* p. 174; Blass, § 81, 1; Winer, p. 501. 'Not that I speak in respect of want' (A.V., R.V.) is literal but not lucid. Lightfoot has 'in language dictated by want.' 'Want,' *ὑστέρησις* (here and Mk. xii. 44 only), implies actual penury.

I was not] This is implied in *ἐγὼ γάρ, ἐγώ* is emphatic.

have learned] This is one of those cases in which it is the Greek idiom to use the aorist and the English to use the perfect. A. T. Robertson, *Gr.* p. 835. See on iii. 12.*

content] Independent of help and wealth, *αὐτάρκης*, Ecclus. xl. 18. M. and M., *Vocabulary*, p. 93. The less a man requires for himself, the more contented he is sure to be. See on 2 Cor. iii. 5, ix. 8; cf. 1 Tim. vi. 6. The richest man, said Socrates, is he who is content with least. *Beatus est praesentibus, qualiacunque sunt, contentus, amicusque rebus suis* (Seneca, *De Vita Beata*, vi. 2). *Se contentus est sapiens . . . egere enim necessitatis est; nihil autem necesse sapienti est* (*Epist.* ix. 11, 12).

12. **reduced to penury**] As the great Example was. See on 2 Cor. viii. 9, xi. 7; cf. Phil. ii. 6, 7; Jas. i. 10.

in each and all] *Ἐν παντὶ καὶ ἐν πᾶσιν*, a vaguely com-

* Here again we seem to have rhetorically balanced clauses. 'I have learned' balances 'I can do' (*v.* 13), and between these statements we have four couplets in succession (*v.* 12). See J. Weiss in *Theologische Studien*, p. 191.

prehensive expression. Both *παντί* and *πᾶσιν* are neuter ; not ' in every circumstance and among all men.' Cf. 2 Cor. xi. 6.

been initiated] *Μεμύημαι*, one of a group of words which the Apostle borrows from the language of pagan mysteries ; *e.g. μυστηριον, γνῶσις, νοῦς, σοφία, τελεῖος*, and perhaps *πνεῦμα* and *ψυχή*. R. M. Pope, *Intr. to Early Church History*, pp. 43 f.

have plenty] Plenty of food, as both the word and the context imply. In late Greek *χορτάζεσθαι* has quite lost the notion of ' browsing.' It is used of human beings without any suggestion that they are brutish in their food. Vulg. *satiari*, Ambrstr. *saturari*. Cf. 1 Cor. iv. 11 ; 2 Cor. xi. 27.

have abundance and be in want] Once more (ii. 2, iii. 7–9) the Apostle repeats without scruple in order to express his meaning fully. He has just had *ὑστέρησιν* and *περισσεύειν* and here he has *περισσεύειν* and *ὑστερεῖσθαι*. Cf. 1 Cor. viii. 8 and 2 Cor. xi. 9.

13. **united with Him**] Lit. ' in Him ' ; cf. *vv.* 1, 7. ' Christ ' (A.V.) is an interpolation. In His strength, through union with Him ; *in Christo, non propria virtute* (Calvin). The statement is a paradox and a profound truth.* His dependence on Christ is the secret of his independence ; see on 2 Cor. xii. 9. Note the parallel couplets ; ' I have learned ' and so ' I know,' ' I have been initiated ' and so ' I have strength.' For *ἐνδυναμοῦν*, ' to enable,' cf. 1 Tim. i. 12 ; 2 Tim. iv. 17.

14. **Nevertheless**] The uses of *πλήν* differ in this letter ; i. 18, iii. 16, iv. 14. R.V. has ' Howbeit ' here, and elsewhere ' only.' Though his great joy was not caused by relief from great want, yet it was real, because the relief proved the generous sympathy of the Philippians.

did a noble thing] Mk. vii. 37 ; Acts x. 33. See Hort on 1 Pet. ii. 12.

* *L'entreprise est grande ; mais le secours est égal au travail. Dieu, qui vous appelle si haut, vous tend la main ; son Fils, qui lui est égal, descend à vous pour vous porter. Dites donc avec Saint Paul : je puis tout avec celui qui me fortifie* (Bossuet).

See also Cyril of Jerusalem, *Cat. Lect.* xxi. 4

fellowship with me in my affliction] 'To share it with me.' "Co-operation is still the great demand among modern Christians. Churches so often leave it all for the pastor to do." (A. T. Robertson, *Philippians*, p. 63.) For *συνκοινωνεῖν* see Eph. v. 11; Rev. xviii. 4. Cf. *συνκοινωνός*, i. 7; 1 Cor. ix. 23; Rev. i. 9. In these words the idea of personal fellowship is prominent; in *μέτοχος* and *συνμέτοχος* the idea of participation in a common blessing. Westcott on Heb. iii. 1. 'Communicate' (A.V.) is now misleading; in 1611 it had the right meaning.

15. **you also**] 'As well as I.'

my Philippians] Very rarely does he address his converts by name. Here and 2 Cor. vi. 11 the passage is specially affectionate. Gal. iii. is hardly less so, in spite of the epithet. In all three places he brings his own life into close connexion with that of his converts.*

in the earliest days] The beginning of the Mission to Macedonia.

when I departed] If this means 'at the time of my departure,' there was some early contribution previous to what was brought from Macedonia to Corinth. See 2 Cor. xi. 9, where the compound verb, *προσανεπλήρωσεν*, implies something *in addition*, and probably refers to previous gifts of the Macedonians. But *ὅτε ἐξῆλθον* may be a lax construction for 'when I *had* departed.' Paley, *Horae Paulinae*, VII. i. and iii.

as regards giving and taking] Perhaps we should say 'as to the *account* of *credit* and *debit*'; *in ratione dati et accepti*, Vulg. In papyri *λόγος* occurs in the sense of 'account.' See on *v.* 17 and cf. Ecclus. xli. 19, xlii. 7. As in iii. 7, 8, St. Paul may be adopting commercial language; and if so, his motive here may be to give a playful turn to a delicate subject.† Chrysostom interprets this as meaning that the Philippians gave material gifts and received spiritual gifts.

* The form *Φιλιππήσοι* may come from *Philippenses*. In secular Greek we have *Φιλιππεῖς* and *Φιλιππηνοί*.

† That actual statements of accounts passed between the givers and the receiver, as Zahn supposes, is very unlikely.

So also Pelagius, *dantes carnalia spiritualia accepistis.* Theodore of Mopsuestia rightly rejects this. The meaning is that what they gave he received. He worked for his living, and accepted nothing from those among whom he worked. In Thessalonica he accepted no support from Thessalonians (1 Thess. ii. 9; 2 Thess. iii. 8); at Corinth none from Corinthians (2 Cor. xi. 7, xii. 13); but in either place he could accept gifts from Philippians.

16. **more than once**] Lit. 'both once and twice.' As in 1 Thess. ii. 18; Neh. xiii. 20; 1 Macc. iii. 30, the meaning probably is 'twice.' This mode of numeration is Hebraic; Job. v. 19; Eccles. xi. 2; Amos i. 3, 6, 9, 11, 13, etc.

even when] Thessalonica was a larger and richer city than Philippi.

to minister to] For this use of εἰς cf. i. 5; 2 Cor. ii. 12; and see on 1 Cor. xvi. 1. M. and M. give illustrations, *Vocabulary*, p. 186 *b*.

17. **I do not mean**] As in *v.* 11 and iii. 12.

I am desiring] As in ἐπιποθῶ (i. 8, ii. 26), the preposition in ἐπιζητῶ is partly intensive, although it marks the direction of the desire rather than its intensity. As in *vv.* 1 and 12, repetition adds emphasis.

to your account] or 'to your credit'; *in rationem vestram*, Vulg. Εἰς λόγον should probably have the same rendering here and in *v.* 15. See on 2 Thess. i. 3.

18. **give a receipt in full**] This may be another commercial metaphor. Papyri abundantly show that ἀπέχω was frequently used in this sense in the vernacular of the day. Deissmann, *Bible Studies*, p. 229, *Light from Anc. East*, pp. 110 f.; M. and M., *Vocabulary*, p. 57. But the ordinary meaning 'I have right out,' 'I have to the full' (Mt. vi. 2, 5, 16; Lk. vi. 24) makes such excellent sense that it may reasonably be adopted. In any case ἀπέχω forms an antithesis to ἐπιζητῶ, 'so far from wanting I have in full,' and we have repetition three words meaning abundance.

odour of a sweet smell] A frequent expression in O.T., Gen. viii. 21; Exod. xxix. 18; Lev. i. 9; Ezek. xx. 41,

etc. Cf. 2 Cor. ii. 15; Eph. v. 2. The quotation helps the transition from the business aspect of the transaction to the religious one. There is "no justification for comparing the Persian idea, that the blessed dead would live among pleasant odours" (Clemen, *Primitive Christianity and its Non-Jewish Sources*, p. 171).

a sacrifice well-pleasing] As in Rom. xii. 1; Wisd. iv. 10. Cf. Heb. xiii. 16, and see Hort on 1 Pet. ii. 5. This does not mean that the gift had actually been offered at the altar. It means that it is the religious element in the gift that he specially values. Again we have repetition; sweet smell, acceptable sacrifice, well-pleasing to God.

iv. 19, 20. Requital and Doxology

19 But my God shall supply all your need according to his riches in glory, by Christ Jesus. 20 Now unto God and our Father *be* glory for ever and ever. Amen.

The Apostle can do no more than thank them, but he is sure that God will requite them.

19 You have pleased God by fully supplying all my needs, and God on my behalf will fully supply all your needs, according to the measure of the wealth which is His to bestow, not only here, but in the kingdom of glory, on those who are in Christ Jesus.

20 Now to Him who is God and Father to us all be the glory which is due to Him for ever and ever. Amen.

19. **God on my behalf**] Such is the point of saying '*my* God' here, *qui quod servo ejus datur remunerabitur* (Bengel). Cf. i. 3; Rom. i. 8; Philem. 4. 'And' (R.V.) not 'but' (A.V.) for δέ.

will fully supply] Fut. indic., not optat. as some Fathers read. Πληρώσει, 'will fill to the full,' as in *v.* 18. Cf. the futures in *vv.* 7 and 9.

all your needs] Every kind of need, material and spiritual.

according to the measure] 'On the scale of,' 'in accordance with.' Cf. Rom. xi. 33.

in the Kingdom of glory] Ἐν δόξῃ is added, lest any one should suppose that only earthly needs are meant, as

Theodore supposes. Theodoret limits the meaning to *τὸν ἐπουράνιον πλοῦτον*, and no doubt heavenly riches are specially meant; but earthly benefits are not excluded. The thought of this superabundant bounty coming from God prompts an immediate doxology.*

20. **our God and father**] The change from 'my God' to 'our God' is natural. He is no longer thinking of God acting on his behalf. Both here and Gal. i. 5 'our' belongs to both 'God, and 'Father,' and in both places he would wish to unite himself with his converts. See on 1 Thess. i. 3.

the glory] In the doxologies 'glory' commonly has the article, *ἡ δόξα*: Rom. xvi. 27; Gal. i. 5; Eph. iii. 21; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11; 2 Pet. iii. 18.

for ever and ever] Lit. 'unto ages of ages,' a form peculiar to N.T. and very frequent in the Apocalypse. Each 'age' represents a long and indefinite period, and the whole indicates an incalculable vastness of duration. Papyri show how thoroughly Greek the prepositional combinations with *αἰών* are. M. and M., p. 16.

iv. 21–23. CONCLUDING SALUTATIONS AND BENEDICTION

21 Salute every Saint in Christ Jesus: the brethren which are with me greet you. 22 All the Saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ *be* with you all. Amen.

St. Paul very probably added this conclusion with his own hand. See on 2 Thess. iii. 17.

21 Greet in Christ Jesus every Christian in Philippi. All the brethren who are my companions here send greetings to you. 22 All the Christians in Rome send greetings to you, especially those who are come from the Imperial household.
23 The grace of the Lord Jesus Christ be with your spirit.

21. **Greet in Christ Jesus**] This is probably the true

* Bengel gives it a wider connexion: *Doxologia fluit ex gaudio totius epistolae.* But cf. Rom. xi. 36; Gal. i. 5.

connexion. See Robertson and Plummer on 1 Cor. xvi. 19, where ἐν κυρίῳ must be taken with ἀσπάζεται, and cf. Rom. xvi. 22. But 'every saint in Christ Jesus' may be right; cf. Rom. xvi. 11, 12, 13. Papyri supply abundant evidence that ἀσπάζομαι was the regular word for expressing greetings at the close of a letter. M. and M., p. 85.

every Christian] Of whatever kind. See on i. 1. We need not, with Theodore, exclude nominal Christians. Even they have been consecrated.

my companions here] The companions who visited him most frequently in his imprisonment, especially Timothy.

22. **All the Christians**] Even those who are censured in ii. 20, 21. We must have either 'greet' or 'salute' in all three places; not 'salute,' 'greet,' 'salute.'

the Imperial household] The *domus Caesaris* or *familia Caesaris*, which would include every one from high officials down to slaves. Such persons might have the privilege of visiting those who were in prison, at any rate such as had appealed to Caesar. That Seneca was one of these is a baseless conjecture. As Philippi was a Roman colony, with a number of veteran soldiers among its population, this greeting from Caesar's household would be much appreciated. In any case it is noteworthy that the Gospel *in illum scelerum omnium et flagitiorum abyssum penetravit* (Calvin). There is little doubt that Christianity had entered the Imperial household before St. Paul reached Rome. There were many Jews among the lower officials in Nero's household, and it was perhaps among them that the Gospel made its first converts. See Lightfoot, *Biblical Essays*, pp. 321 f.; Sanday and Headlam, *Romans*, pp. xviii. f.; Ramsay, *Paul the Traveller*, p. 353; and the references in Renan, *L'Antechrist*, pp. 11–13.

23. **The grace of the Lord**] The common form of the Apostle's final Benediction, τὴν συνήθη εὐλογίαν (Theodoret), which, however, varies somewhat in details. See on 1 Thess. iv. 28 and 2 Thess. iii. 18. The ordinary secular conclusion was 'Fare ye well,' ἔρρωσθε, Acts xv. 29, or 'Farewell,' ἔρρωσο. Cf. 3 Jn. 2.

with your spirit] This is the true reading. A.V. follows inferior authorities, which have *μετὰ πάντων* for *μετὰ τοῦ πνεύματος*. 'With your spirit' occurs Gal. vi. 18 and Philem. 25; 'with thy spirit' 2 Tim. iv. 22. We might expect 'with your spirits': but the generic singular is usual; 1 Thess. v. 23; Rom. viii. 16; cf. Rom. vi. 12; 1 Cor. vi. 19.

The 'Amen,' as usual, is an addition borrowed from the liturgies; but in Gal. vi. 18 and Jude 25 it may be original.

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